WEST PAKISTAN DISTRICT GAZETTEERS

KHARAN DISTRICT

VOLUME "A"

Compiled

by

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KARACHI

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PREFACE.

The work connected with the revision and rewriting of the District Gazetteer was taken in hand in 1963-64. Necessary material was collected from the various Nation Building Departments. Considerable information has been obtained from the previous edition of Kharan District Gazetteer, District Census Report (1961), and the Annual Administration Reports of the former Baluchistan Agency. Every effort has been made to include up to date information on all aspects.

I take this opportunity to express my gratitude to Mr. Amir Yousuf Ali Khan, C.S.P., Deputy Commissioner, Kharan, whose useful suggestions and co-operation enabled me to finish the task in a short period. I am also grateful to concerned Zonal, Regional, Divisional and District Heads of the various Departments, who supplied the requisite information willingly and unhesitatingly.

I would be failing in my duty, if I do not mention the names of Mr. Ghulam Sarwar Khan, P.C.S., Commissioner, Kalat Division, Kalat and Mr. Nasir Ahmad, C.S.P., Member Revenue, Board of Revenue, West Pakistan, Lahore, for inspiration and guidance they afforded me without which it would have been well-nigh impossible for me to accomplish this most difficult and arduous task.

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Historical Mosque of Kharan.

KHARAN.

CHAPTER I.

DESCRIPTIVE.

SECTION A—PHYSICAL ASPECTS.

Kharan was a quasi independent petty state in the Central and South Western part of the former Baluchistan Province. The State acceded to Pakistan immediately after Independence in 1947. In April 1952 the State was merged into the former Baluchistan States Union and in October, 1955, into the United Province of West Pakistan. Situation and dimensions.

The district of Kharan lies between 26°52 and 29°13 North and 62°49 and 66°4 East.

It consists of a wide plain, irregularly quadrilateral in shape, some 200 miles in length and from 40 to 80 in breadth, varying in elevation from about 2,500 feet on the north-east to 1,600 feet on the south-west, but also including part of the mountains which surround it on the east, south and north. Its total area is 18,553 square miles. The district consists of four divisions namely Kharan Sub-Division, Beseima Sub-Tehsil, Washuk Sub-Tehsil and Mashkel Sub Division.

It is bounded on the north by the Raskoh range, which divides it from the Chagai Agency by a line continued from the western end of this range towards the Hamun-i-Mashkel; on the east by the Garr hills, which separate it from the Gidar, Surab, Rodenjo and Dasht-i-Goran valleys in the Jhalawan country; on the south by the Siahan range, separating it from the Rakhshan valley and Panjgur in Mekran; and on the west by Persian Mekran, from which it is divided by the boundary delimited in 1959 from Gorani in the north to Kuhak in the south. Boundaries.

Though now spelt and pronounced Kharan, the ancient name of the country appears to have been Karan or Qaran; Istakhri mentions the Qaran or Barfen mountains which are possibly identifiable with the Ras Koh and the Kitab-i-Masalik-o-Mamalik mentions the Koh-i-Karan. Price in Volume III, part I, of his Muhammadan History, quoting from the Rouzut-us-suffa, describes the defeat of the Nikoudrians by Miran Shah, son of Timur Lang, in the plains of Keren (sic) in 1383, and later again, Abul Fazal, in describing the mountains of Baluchistan, speaks of a range, one extremity of which adjoins Kech, and the other the Kalmati district, and that range they call "Karah". Origin of name.

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Baluch does not possess the Persian letter " ق " but commutes it when required into gh or kh. Thus qalin is pronounced ghali by some Baluch and khali by other. The commutation of the Urdu a into e is also of frequent occurrence.

Among the inhabitants of the adjacent tracts there is a saying which refers to the meaning of the name: Kharan ja-e-khwaran, Daste-ma-daran, chammi-ma-istaran. "Kharan, the home of the unhappy, whose hands are always on the trees and their eyes on the stars." The expression "hands on the trees" refers to the dependence of many of the people on wild products for part of their livelihood.

Configuration.

The Kharan plain forms a basin of inland drainage for waters of the rivers and streams running from the surrounding mountains. They find no outlet to sea, and lose themselves in sands. Surplus water of heavy floods escapes either to large depressions called 'hamuns' or smaller basins among sand hills known as 'nawars'. Gravel slopes lead from the foot of the mountains and surround the plain, the interior consisting either of arid waste covered by a sea of rolling sand, interspersed with pebbly plains, *siah mosh* and verdureless tracts of hard clay soil, *pat*, or of large alluvial areas bordering the upper courses of the rivers.

Of the various areas, by far the largest, are the desert tracts which occupy the whole of the centre of the country from Hamun-i-Mashkel on the west to the Garr hills on the east, but are bisected in the centre by the line of the Baddo river and the chain of *nawars* at its extremity. The general name of the tract is "Registan, or Lut", the deepest sand lying to the west of an imaginary line drawn between Hurmagai and Washuk rendering this part of the country almost impassable, sinking sands are known as *bud*. Some of these blocks of desert sand have distinguishing names, the best known being Reg-i-Wakab, Bud-i-Shalmir, Rek-i-Budu, Rek-i-Burida, Hala-hul, and Washuki Rek.

Pottinger, who appears to have traversed the centre of this region on the 31st of March and the 1st of April 1810, describes* it as a desert of loose red sand thrown by winds into an irregular mass of waves principally running east and west and varying in height from 10 to 20 feet; most of these rise perpendicularly on the opposite side to that from which the prevailing wind blows (north-west). The side facing the wind slopes off with a gradual declivity to the base (or near it) of the next windward wave. It again ascends in a straight line, in the same extraordinary manner as above described, so as to form a hollow or path between them. Over these his party and camels had exceeding difficulty in making their way, being often defeated and forced to make detours.

The only vegetation consisted of a few stunted bushes of the *tagaz* and a small plant called by the Baluch "sirrikoh" bearing a purple flower with a very powerful odoriferous smell.

*Pottinger, Travels in Baluchistan and Sind.

He and his party and even his camels were sorely distressed by the floating particles of sand which blew into their eyes, mouths and nostrils, causing excessive irritation and thirst which increased by the intense heat of the sun.

Most of the stretches of sandy gravel are situated to the west of Washuk on either side of the Mashkel river. One of the largest is Mazan Pat or Mazan Thal on the west of that river, and at the foot of the gravel hills which slope down from the western and of the Siahan range.

The hills of Kharan are the Ras Koh range, and portions of the Garr and Siahan ranges. For the most part they are bare and barren. Hill System.

The Ras Koh range lies between 28°25 and 29°13N., and 63°57 and 66°E., and is an extension of the Khwaja Amran offshoot of the Toba Kakar Range. The Ras Koh Range.

It derives its name from the highest peak (9,899 feet) which rises in an abrupt cliff from the centre of the range, ras in Arabic meaning a headland or cape. This peak is also known as Ispedar, from a poplar tree growing there. According to the popular legend, however, Ras Koh was the name of a Malik saint whose Ziarat, Langar-i-Malik Ras Koh, is situated on the top of the peak.

The range is apparently identifiable with the Qaran or Barfen mountains whose ancient inhabitants at the time of the Amawi Caliphs were, according to Istakhri, Zoroastrians. Snow falls on the highest peak in winter, whence the term Barfen, or cold mountains, may have been derived.

It is about 140 miles long and ranges from 20 to 30 miles in breadth, with a gradual slope to the south-west, in which direction it eventually sinks beneath the superficial deposits of the Western Sanjrani desert. The component ridges have many irregularities in strike, and most of them are exceedingly steep, rocky and barren. The principal peaks from east to west are Sheikh-Hussain (6,875 feet), Dur Maliki Dhik (6,836 feet), Ras Koh or Ispedar (9,899 feet), Kambar (8,690 feet), Kambran (8,518 feet), Ziro (7,329 feet), Mort-ai-sar (7,065 feet), Shahin (6,898 feet), Malik Rasani or Charian (5,707 feet), and Malik Surinda (6,532 feet).

Geologically the formation is complex, consisting sometimes of tertiary limestone, sometimes flysch and sometimes of igneous outcrops, the latter being best represented by the Ras Koh peak. An account of the formation will be found in the section on "Geology". Geological formation.

No large rivers rise in the range but a few streams, or rather mountain torrents, the water of which is used for cultivation, find Rivers.

their way down the sides. None of them are, however, of any size or of a permanent nature. Those draining to the south are the Tafui or Gwarighan, the Kullan, Bunap, the Kallag or Chiltanani-Kaur, the Tatagar, Rasani and Hurmagai. The largest are the Tatagar, Bunap, Kallag-Kaur and Hurmagai. Those draining to the north are the Geden, Bazgaz, Kanian, Lusi or Khargushki and the Sorap. Of these the Kanian is the largest and the only one which has a more or less permanent supply of water.

Cultivation. Cultivation is generally to be found in small patches which are fairly numerous, especially in the neighbourhood of the Ras Koh peak. These cultivated plots are called 'Kallags'*. The principal ones are, Lus Kallag, Mahladin, Dainar Kallag, Garruk, Band, Sari Kallag, Padun, Kalchinan, Shamai or Shambai, Patinak, Eri Kallag and Aelan on the south; the Razai, Busheri, Olingi and Nag, known as the Nigwar Kallags, in the south-west; and the Geden, Pogas, Liddi, and Rashwank Kallags on the north. Subsidiary to these are smaller kallags in the immediate vicinity of the larger. The crops grown are wheat, barley and 'Juari' and fruit tree include mulberries, vines, figs, peaches and pomegranates.

Vegetation. There are 99,200 acres of protected forest in the district *i.e.*, 76,160 acres in Kharan Tehsil and 23,040 acres in Washuk Sub Tehsil. The date palm being the most common. A few wild fig trees exist here and there in the hills, and tamarisks and willows in the nullahs. Occasionally pistachio is found. In sheltered spots the wild vine is met with, and on the lower slopes of the hills, grass, and the bush known as 'alonj' is fairly abundant.

The most interesting plants found on the hills and on rock formations are: Stocksia Brahuica, a thorny shrub or small tree Pistacia Terebinthus, Var-mutica, occasionally seen on limestone, occurring in some numbers. This is the only indigenous tree that grows to any size.

On the sand-dunes and between the hillocks formed by the sand-waves vegetation is more general and of stronger growth than one would expect to find. This is no doubt due to the deeper layers of the sand being able to retain moisture, down to which the roots easily penetrate through the soft superstructure. The characteristic shrub, often almost a tree in size, is Ta-gaz and its smaller branches yield the best camel fodder of the region.

Game. Sind ibex (Capra aegagrus) and gad or oorial (Ovis Blanfordii) are to be found throughout the range. The latter are scarce and the males carry small heads, but ibex are fairly numerous. The undue proportion of males points to the shooting which is done by local 'Shikaris', who are generally excellent shots. Chikor and sisi are plentiful, and there are a few foxes and an occasional panther and leopard.

*Kallag in Baluchi means fort.

Only the central and western portion of the range is inhabited, *viz.*, Kallag and Nigwar, which contains a permanent population of Siahpad Rakhshanis and Nigwaris, both of whom are better known by the common name of Kohi-Siahpad. They are extremely hardy hillmen. Inhabitants.

Water is obtainable from springs in all the principal torrent-beds and from some of the smaller ones throughout the range. The general elevation at which it issues from the ground is about 7,000 feet. The supply may be estimated at from 12 gallons per hour in small nullahs to 2,000 gallons per hour in the main ones. The largest supplies are found in the Chiltanani Kaur, the Kanian stream, the Geden nullah, the Rasani stream near the Haften pass and the Bunap. Water Resources.

The passes include the Lusi pass on the road from Regin to Dalbandin; the Haften and Noti passes on the Hurmagai-Dalbandin route via the Rasani river; the Jalwar and Pir Puchi passes on the track from Jalwar to Dalbandin; the Tatagar pass on the Tatagar route from Kharan to Dalbandin which joins the last mentioned track at Zard, the Pahrod pass on the Bunap river route from Kharan to Padag; the Nimik pass on the road from Kharan to Kuchakki Chah and the Tafui on the Kharan-Nushki route. Except the Lusi pass they are all passable by lightly laden camels. But on the track from Hurmagai to Dalbandin the ascent to the Noti pass, after passing the Haften, is long and the river bed is obstructed by boulders. Other passes which are not traversable by laden animals are the Gwaladir pass joining the angle formed by the sources of the Rasani and Kanian rivers on the Hurmagai Dalbandin route, the Raio pass on the Kharan Dalbandin route via Kallag; and the Dhoki pass on the Buzani Rah between Kallag and Tatagar. Passes.

Leading up a spur on the south-west corner of the Ras Koh peak and on the north side of the nullah locally known as Bangai, are remains of a "made" graded track leading to the eastern side of the range. Local tradition states that it was used in ancient days by the former inhabitants who smelted the iron ore found on the east side. In the Geden nullah and for a mile from its exit on to the plain are remains of enormous stone dams or *bands* across the bed of the torrent showing that in bygone times the water was fully utilised for cultivation of terraced fields or gardens. The Jalwar pass seems to have been a very important strategical point in ancient times, and Cuphic engravings (for which see ARCHAEOLOGY) have been found on its slab rocks. In the time of Mir Azad Khan the then Chief of Kharan, a fort was constructed there. The little glen of Lus at the head of the Kallag river and close beneath the Ras Koh peak, with its mulberries, vineyard and ample supply of pure water is extremely picturesque and a veritable oasis in the wilderness to the Siahpads who live in it. Places of Interest.

The whole range is dotted with shrines, giving it great sanctity in the eyes of the inhabitants, the best known being those of Sheikh Hussain, Pir Bubak and Malik Kambar.

Sheikh Hussain.

Tradition says that the saint who chose the Sheikh Hussain peak as his residence was a Syed from the Punjab, who married the daughter of Syed Bala Nosh, another saint living in the Chagai hills. When the country was conquered by the Mongols, their chief sent for the Syed, and on his refusing to come, despatched a force to fetch him. Owing to the Syed's prayers internal quarrels arose among them, which gave the Syed and his family time to disappear. The Ziarat is situated in the neighbourhood of a perennial spring, the water of which permits some cultivation in the adjoining valley by the keepers of the shrines. The same Syed has a second shrine at Busheri kallag where a small mosque has been built to commemorate his causing a spring of water to appear in the ground on his piercing it with his lance. His son Khwaja Muhammad, otherwise known as Khwaja Mard, is said to have lived at Nauroz Kalat; one of his daughters, Bibi Shahli, at Lijje, and another Bibi Adagaz near Nauroz Kalat, at which places their shrines may be seen.

Pir Bubak.

The Shrine of Pir Bubak is at Razai Kallag and tradition says that when pursued by the Mongols this saint caused his pursuers to be changed into rocks, he himself disappearing. His tomb is under a pistachio tree. A number of trees in the immediate vicinity are believed to be infested with snakes which are considered harmless and are not allowed to be disturbed, the popular belief being that by the miracles of the saint no invader could succeed in conquering the place.

Malik Kambar or Pir Charik.

The shrine of Malik Kambar or Pir Charik is at Eri Kallag. It is said that whilst praying this saint was suddenly attacked by the Mongols who cut off his hand which fell at the entrance of the Kallag pass, his body being transported at the same time to the spot where his shrine is now situated. The esteem in which this saint is held is such that only the residents of the neighbourhood are allowed to pass the night at his shrine.

Many other shrines are scattered throughout the range, including Langar-i-Malik Ras Koh on the top of the Ras Koh peak, Langar-i-Chiltanan in the Lus Kallag, Dur Malik on the top of the Dur Malik-i-Dhik, Pir Puchi near the Tatagar pass, Malik Rasani by the Rasani river, Shai Shadi in the Jalwar pass, Malik Abidar by the Abidar stream, Malik Kanian by the Kanian river, and Malik Surinda on the hill of the same name, all of which are places of pilgrimage. Goats, sheep, etc., are offered as sacrifices at them, but none of them have permanent attendants.

The Garr hills.

The Garr hills or western Jhalawan range which is known by various names throughout its length, forms the eastern boundary of Kharan, dividing it from the Jhalawan valleys of Gidar, Surab, Rodenjo and Dasht-i-Goran. Commencing from a point near Nimargh, its main ridge runs nearly due north and south and to the north-eastern end of the Kolwa valley, where it splits into two parts, the upper one curving westward to the Central Mekran Range and the lower connecting with the Mekran Coast Range. The Hingol river thus flanks it throughout on the east, while, for a long distance on the south, it is enclosed between the same river and its tributary the Mashkai. From Nimargh in the north to the Garruk river it is known as the Garr hills, the most prominent portion of which is Gwandan, north-west of Surab, which includes the fine peak of Apak, 8,029 feet high. West of Gidar it is called Ziri, this portion containing the peak of that name, 7,120 feet high, and from here it begins to dip, till, at a point about 6,500 feet above sea level, it is crossed by the Kalghali pass. North of Koda, a spur known as Miskin rises to 7,187 feet, and from this point it trends somewhat westward, slightly decreasing in height. East of Mashkai it is indifferently called Dhumag, Chur Churri, Manjav, Niam Garr or Mian Garr, the latter being the most appropriate, situated as it is, between the Mashkai, Nondrav and Pelar valleys.

Besides the Hingol it is drained by the Baddo and its numerous tributaries, the most important of the cultivable patches being on the banks of the Baddo at Lijje and Nauroz Kalat. At its northern end the slopes are gradual, but opposite Gidar the range becomes difficult and precipitous. In its northern part it is composed of red and white compact limestone with flint slabs, the strata being much contorted. Round Gidar and the Kalghali pass the limestone is of a reddish colour, covering marls and conglomerate with dark blue limestone underneath; near Mashkai, the trap is mixed with limestone, the vegetation decreasing as the range runs south. In the Garr hills the principal tree is the pistachio, which abounds throughout, but especially in Gwandan, the mountain ash being the next common. Asafoetida is also plentiful. The portion known as the Garr hills is inhabited by the Garr Sasolis and Sannaris, further south the inhabitants are principally Sumalaris and Muhammad Hasnis. Round Gidar, Koda and Korask, there are Sumalaris, Muhammad Hasnis and Sajidis, other Muhammad Hasnis also living near Mashkai. Wild animals are not numerous and consist of those found on the other hills; mountain sheep are the most common with an occasional leopard.

Three principal routes cross the Garr hills one from Kalat to Kharan via the Pahrod river, the Chiringi, and its affluent, the Bubaki, known as the Bubaki route; another, called the Kharan Rah, goes via the Zhal pass; the third, from Gidar to Kharan, being via the Jhur river.

Further south the main practicable passes are the Kalghali on the Kalat Panjgur route, the Gwaniko between Gresha and Koda; the Burida and Jauri from Gresha to Jebri the first named being the best, and the Barithi and Ser passes on the route from Awaran to Jauri. All these routes are used conveniently by laden camels. Other paths of less importance, and more difficult for loaded transport, are the Siah Kand between Surab and Kharan, the Sohr Karodi leading from Gresha to Korash, the Chur Churri from Parwar and Gwarjak to Pelar, and the Bahar Kand on the route from Gajar in Mashkai to Pelar.

The Principal river with its source in the range is the Baddo, which rises west of Dasht-i-Goran under the name of the Pahrod and runs southward to Bekar, thence northerly to Chiringi, afterwards, north-west for a short distance, and thence south-west to Lijje, from which place it is known as the Baddo, and finally, after a course of about 150 miles loses itself in the *nawars* in the south-west of the Kharan plain. Minor rivers rising in the Garr hills are the Korakan and Garruk.

The Siahan Range. The Siahan Range is described in the Gazetteer of Mekran.

Rivers. The hydrography of Kharan can be divided under three headings; rivers, important hill torrents, and small hill torrents. The rivers are only two in number, the Baddo with its tributaries on the north-east and the Mashkel on the south-west; the important hill torrents include the Bunap and Kallag or Chiltanani Kaur in Gwash; the Rod-i-Hurmagai in Hurmagai; the Gujjar, Zahragan, Regintak, Gresha Kaur, Palantak and Pilin in Washuk; and the Nok Chahi Kaur, Gorandar and Rahi Kaur or Kallagan in Dehgwar. The minor hill torrents are too numerous to mention. They scar the sides of the surrounding mountains in deep ravines but become shallower as their pebbly beds make their way into the sand, gravel or alluvium of the plain.

The Baddo. The Baddo rises in the Garr hills west of Dasht-i-Goran under the name of Pahrod and runs southward to Bekar where it takes a sharp turn in the opposite direction. After a northerly course for about 20 miles it meets the Chiringi, and then after again flowing north-westward for a short distance, turns south-west and after passing Lijje (from which place onwards it is known as the Baddo), and Nauroz Kalat, debouches into the plain near the Wash Kulont. From Lijje a permanent stream of water appears which flows as far as Mandi between which places most of the available water is used for irrigation. The water sometimes dries up during the months of June, July and August and cannot be depended on as wholly perennial. From Mandi downwards the permanent stream is practically exhausted and only appears at intervals as far as Bunband, from which place, except in very rainy seasons, the bed is dry. The deeply scoured channels, which it has cut for itself in the alluvial and sandy

plains, indicate the severity of the occasional floods, and on these occasions the water flows into the *Nawars* on the south-west, the farthest of which is Har-ai-nawar. Its total lenght is about 150 miles. Until it issues from the hills its course is tortuous pebbly and confined; at Nauroz Kalat the width is about 200 yards and the banks from 20 to 30 feet high. Lower down at Gazzi its breadth is about 400 yards and the height of the banks 15 to 30 feet. From its source to Lijje it winds through hills which are frequently well clothed with pistachio and the bed in places contains tamarisk; from Lijje to Bakat it is densely covered with tamarisk with a few pathk trees near the cultivated flats at Mandi. After passing Kharan Kalat the bed is sandy with banks from 15 to 25 feet high.

The floods of the Baddo irrigate the whole of the north-eastern part of Kharan, including the Sarawan and Shimshan Salambek and the Bakat portion of the Washuk Sub-tehsil. To convey the water to the surface two methods, dams and open channels (gwaz) are employed. Dams are situated at Bunband, Sher Khan-i-Band, Badishah Band and Khargushki Band; that at Bunband is made of stone and tamarisk branches and the others of earth. Except the Khargushki Band, they are not of great height or width, as is the case with those in Kachhi, and are not infrequently washed away. Irrigation.

Two channels are formed by the dam at Bunband on either side of the main channel, that on the south called Gazzi, irrigates Tagazzi and Gazzi, and the other on the north called Zorabad or Kullan. The latter name is given owing to its being fed by the Kullan river from the Ras Koh. The northern channel was built by forced labour and the lands which it irrigated are hence known as Zorabad. The dam at Khargushki irrigates the whole area of Bakat.

By construction of irrigation channels and the action of the river on the soft soil through which it passes a net work of channels has been formed below Bunband and the course of the main stream is subject to frequent changes. "The Baddo rules itself" is the saying among the inhabitants referring to the frequent alluvion and diluvion which take place along its banks.

Beginning from its source its tributaries include the Chiringi, Gor-i-Barat, Bundalo, Gwarighan, Kullan, Korakan and Sarap or Garruk. None of them have a permanent supply of water. Tributaries.

The Chiringi, also known at its source as the Umrarahi, rises in the Kamund watershed between Nimargh and Gurgina in the Sarawan country and runs southward, its principal affluents being the Sumalo (hinar), the Apursi, which comes southward from the watershed between Nimargh and Dasht-i-Goran and the Bubaki. The last named is traversed by the route from Dasht-i-Goran to Kharan via Sinjawa and Lijje.

The Gor-i-Barat rises in the Munjro and Chinnav spurs of the Garr hills and drains southward to a point near Sumalo. It has some cultivation along its banks.

The Bundalo which rises in the Tump hills of the Garr Range flows southward and joins the Baddo at a point called Dilloi where the hill torrent of that name also joins it from the south. The bed is stony and covered with tamarisk jungle.

The Gwarighan rises at the point of Junction of the Ras Koh and Garr hills and affords some cultivation at Pathk.

The Korakan rises at the Zhal pass in the Garr hills, and runs south-westward under the name of the Zhal river. Curving south-westward it runs parallel with the Baddo which it joins above Khargushki Band. It is called the Korakan after entering the plain. Near Langen Kahur it is joined by the Gazno from the north-east and by the Chutok from the east. This stream, which has perennial water in various places among the mountains, is formed by the junction of the Lillir, Sikhi and Basunjal, and debouches from the mountains at the Ziarat of Sheikh Salar. From the east numerous other torrents also meet Korakan. In the Kharan valley the water of the river is used for irrigation by the construction of dams, but owing to its narrow bed of about 50 yards, and the height of its banks, little water can be obtained. Important dams are situated at Nauroz-abad, Tagazzi and Gazzi. It has a poor reputation for irrigation among the people owing to the force of its floods by which their dams are generally carried away.

The Sarap or Garruk.

The Sarap is formed by the junction of the Sajid and Mazardan streams, rising respectively in the Sajid hills and at the upper end of the Beseima valley. At the junction of the two streams at Zayak the river runs with a perennial stream for about a mile, its bed being well clothed with tamarisk jungle. After leaving Zayak the stream passes the Beseima valley by a subterraneous channel and the bed is dry up to Pathk where a few springs appear and again disappear. Thence to Garruk in Kharan it continues dry, but water beneath the surface encourages the growth of tamarisk jungle in its bed. At Garruk there is a small permanent supply for irrigating a few plots of land. At this point up to which it is known as the Garruk, its bed is shallow, stony and about 300 yards wide, confined by hills on both sides. It now proceeds westward and its water is taken off at frequent intervals for irrigation in the Sarawan area. An attempt has been made near Madagan to take its water into the Korakan, but the dam erected for the purpose generally breaks and the main stream in 1904 made its way south of Kalaghan-i-Kalat from which point it turns westward and joins the Korakan at Band-i-Sher Khan. The Sarap forms a very important source of irrigation in upper Kharan. The tamarisk trees in its bed bear a small supply of gum (Shakar gaz). Reckoning from its source the principal confluents are the Jur, Nausher-

wan-Pishi, Siah Tak, Mamudi and Ger-bast or Ged-bast. Pistachio grows abundantly in the hills which it drains. It is about 120 miles long.

The Mashkel is the largest river in Kharan. The main stream rises to the north-west of the Magas valley in Persian Mekran whence it runs east to Pir Shah Imam, at which place it turns north-east till its junction with its principal confluent, the Rakhshan at Grawag. An account of the Rakhshan river will be found in the Gazetteer of Mekran. From Grawag the river turns north and twists and turns through the Tank-i-Zurrati. The defile contains water at all times of the year and is impassable when the river is high, owing to the number of times the river bed has to be crossed. Emerging from the Tank-i-Grawag defile it flows north-east through a fairly broad valley, and again forces its way through the Siahan Range by another defile similar to the first, called the Tank-i-Zurrati. At this point it practically ceases as a running stream except after heavy rains. The bed here makes a short turn to the east and then curving north enters the Kharan plain, but is dry until its junction with the Bibi Lohari at Mian Rodak about 29 miles from Tank-i-Zurrati. A little lower it is joined by the Barshonki near Rek-i-Buddu. The course now traverses heavy sand and is of great width with detached pools at intervals and gradually loses itself in the Hamun-i-Mashkel. Some running water appears between Nalap and Rek-i-Burida. The Mashkel.

As far as Tank-i-Zurrati it runs within high banks or cliffs of conglomerate rock, ranging from 50 to 100 feet high, its bed varying from 300 yards to a quarter of a mile in width. The Tank-i-Zurrati defile is shut in by hills throughout, which rise in perpendicular cliffs of some 200 feet in height on either side, but the breadth is generally from 80 to 150 yards. There are no indications of any very high rise of the water, but if this were to happen to the extent of 20 feet, it would be quite sufficient to block the defile altogether. At the exit of the pass there is a considerable jungle of tamarisk and acacia, but the cliffs rapidly decrease in height and soon merge into sandhills at the edge of the desert.

From Mian Rodak to the Hamun-i-Mashkel both the bed and banks are well covered with fuel and camel grazing, whilst its bed has generally an abundant supply of water in pools, and when the stream is dry sufficient water can always be obtained by digging pits. The camel herds of Kharan bring most of their animals to the valley in the hot weather owing to the abundance of grazing, fuel and water. Great care has, however, to be taken in crossing the river owing to the prevalence of quicksands. Besides Rakhshan river, other tributaries of importance which join Mashkel are the Kaman Kaur, Bibi Lohari and Barshonki. All these have their source in the Siahan Range, the most important being the Bibi Lohari.

Bibi Lohari. The river is so called from a virgin whose *Ziarats* are to be found in several places along its banks. It rises in the Dramkan peak near the Dimb-o-damb pass in the Siahan Range under the name of the Jaurani. Passing Sohrenkik it runs north-west under the name of Azhdaha, and after traversing the Baheran spur of the Siahan Range runs northward to Bibi Kalat whence it again makes its way north-westward to join the Mashkel at Mian Rodak, Near Garen Chah, where there is a thick tamarisk *Jungle* and some acacias, the banks are about 30 feet and the channel some 200 yards wide. As it approaches Mian Rodak the banks get lower and the bed becomes wider. At the point of junction the width of the two streams is nearly a mile. There is no permanent supply of water, but water can be obtained from shallow wells at Garen Chah.

The Jarida, which has its source in the Badgar hill in the Siahan Range, and the Aishwargi are the principal tributaries of the Bibi Lohari river.

Many other hill-torrents descend to the Mashkel valley from the south-west corner of the country, but their waters are lost in gravel plains on the west of the river and do not actually reach its bed.

Speaking of the general character of the hill-torrents entering the Kharan basin, Mr. Vredenburg, writes. *"The absence of rain has not allowed the formation of any well marked river course possessing an individuality of its own. Where the mountain ranges overlook the desert plain, innumerable dry channels follow the slopes parallel to one another. They never contain any water except for a few hours at a time in the rare event of a shower of rain; not one of them contains a stream running even for part of a season, such as would excavate its bed more deeply, and gradually draw towards it as tributaries the supply of the neighbouring channels. Each furrow runs from the hill to the plain following an almost straight course, absolutely independent of its neighbours, and, after a course of 5 or 6 miles, becomes completely obliterated in the great desert plain".

As already mentioned, the rivers pass almost without transition from the condition of a mountain torrent to that of a delta. Even where, in a somewhat more favoured mountainous district, a number of channels unite to form a channel of some importance, the same peculiarities, are observed on a smaller scale. Just as the larger channel ends abruptly, where it leaves the mountain to break up in a wide fan at the edge of the desert plain, so do the tributaries of that channel end abruptly when they join its course. Usually there is a small fan talus at the termination of each of the secondary ravines. The section of the main valley is not that of a V with the river channel in its lower part. Supposing such had ever been its shape, the irregular showers of rain which break at

*Memoirs of the Geological survey of India, Vol. XXXI, Part 2, pp. 187 and 191.

intervals making violent torrents of some of its tributaries, while the rest remain perfectly dry, would soon have choked the deeper part of the valley, with the boulders rolled down from the secondary ravines, but which, the water once spread out in the broader main valley, with its more gentle gradient is unable to move further on. Hence the steep and rugged mountain slopes end abruptly on either side of a broad inclined plain, a stony *Dasht* in fact, which has a perceptible gradient, but whose section from side to side does not deepen towards a central channel but is quite horizontal or irregularly notched. The section of the main valley, instead of having the shape of a shallow V, is more like a shallow trough with a flat bottom and steep-inclined sides. It is only quite at their source that the river courses resemble at all in their topography an ordinary Alpine stream. In many cases, after not more than a hundred yards, they broaden out and assume the peculiar appearance above described.

"These broad winding stony plains, or rather inclined planes constitute the principal means of communication across the mountain ranges, and account for the number of easy passes through which one can travel from one desert into the next one. Except in the most unusual event of a storm these passes are absolutely dry, and, even when a storm does take place, the flood that sweeps through it seldom lasts more than one hour or even as long as that, at no time does a sheet of water extend right across the valley, but rushes through a net work of irregular and ever shifting furrows, rolling along with it large boulders which rattle loudly as they come into collision. These floods by their suddenness constitute a source of danger to the flocks, especially small animals like sheep and goats, which may be knocked over by the moving boulders and carried away by the flood."

Geology.

A considerable part of the country is occupied by a broad desert plain occupied by alluvial accumulations of recent and sub-recent age, which probably extend downwards to a considerable depth. The bulk of the hill ranges rising north and south of this alluvial plain consists of a vast thickness of a closely compressed and folded eocene slates of Lower Kirthar age; this is the eocene "flysch" of Europe. Their base is only seen in the ranges north of the great desert plain; the southern border of this northern mountain mass is formed of steep ranges of massive black nummulitic lime-stone constituting the base of the Lower Kirthar. This lime-stone is repeated several times in a succession of steep synclines and anticlines, the anticlines exhibiting also some of the underlying rocks, principally volcanic accumulations of upper cretaceous age, corresponding with the Deccan Trap of the Indian Peninsula.

Intrusive igneous rocks of oligocene or lower miocene age cut through these strata, specially in the ranges north of the plain, the largest of all these intrusions being the huge mass of augite-syenite forming the hills that culminate in the lofty peak of Ras Koh.

Along the eastern frontier of Kharan bordering upon Jhalawan and Sarawan, the hills consist of greenish slates or shales and sandstones resembling the eocene slates above mentioned, but of later geological age; they belong to the Kojak series which corresponds with the Gaj and Nari of Sind and with the oligocene "flysch" of Europe. Still later in age are the Siwaliks consisting of sandstones and bright-coloured clays, of which a considerable outcrop occurs south of the Hamun-i-Mashkel.

Detailed geological descriptions of this region have not been published.

Sand-hills or Sand dunes.

The most characteristic feature of the country are the accumulations of wind-borne sand, either in large masses, which are advancing slowly across the plains, or in crescent shaped dunes. The latter are very characteristically exhibited; and have been described by Pottinger and Macgregor, the best description being that given by the latter, who saw a number a little to the north of Kharan in 1877. He writes[1]:— "On the way we passed through a great number of sand hillocks, shaped like crescent or horse-shoes. As I have never before seen anything like these, nor have I heard of them, it may be well to give some description of these curious formations. All are shaped alike and are of the form of a crescent, the horns being to the south and the toe to the north. They vary a good deal in height, the top of the largest ones being about sixty feet above the plain, and sloping down gradually to the horns, where they mingle with the sand. The outer slope is at an angle of about 30°, bulging a little in the centre; and the inner at about 45°, or as steep as sand will stand. At the top of the outer slope and at the toe of the crescent is a steeper slope about three feet in depth, and this gradually disappears at the horns where the whole outer slope is uniform. It is difficult to imagine how these sand crescents can have been formed on a perfectly level plain, but I imagine that in the first instance the sand blown from the north has met some obstruction such as a bush, which has had sufficient strength to withstand the weight, till a bank of sand has been formed at the toe, and then the horns have been formed by the sand being blown from the toe towards the south. Each of these crescent and there are hundreds of them-would afford cover for a regiment or two."

Colonel McMahon, who saw these same sand hills in situ 19 years afterwards, found them exactly as described by Sir Charles Macgregor, a fact indicating that they do not change position rapidly. An interesting description of sand dunes and of their method of formation is given by Mr. Vaughan Cornish in a paper read by him before the Geographical Society[2].

1. Wanderings in Baluchistan page 157.

2. The Geographical Journal, Vol. IX (1897). pages 278 to 309 See also pages 454, 570 and 672.

The talus of conglomerate, skirting the hilly ranges Mr. Vredenburg writes, is formed either by the deposits of the numerous parallel channels or by the coalescence of a series of fans and takes the shape of a broad inclined plane which is termed the'*daman*' that is the skirt of the mountain. Owing to the absence of any powerful drainage these deposits attain a considerable size and the '*daman*' reaches proportions almost comparable to those of the mountain, whose debris had formed it , reaching higher and higher upon its slopes. Their gradient being low, the eye hardly realizes the great height to which they reach and this explains the dwarfed appearance of many of the hill ranges notwithstanding their considerable altitude. Conglomerate talus. (*daman*.)

This talus or '*daman*' is extremely variable in its composition, coarse conglomerates and finer deposits alternating very irregularly. Some of the coarser deposits are eminently permeable, and the water supplied the scanty rainfall, being unable to remove this gigantic deposit, becomes stored within its mass. It is then protected against evaporation, and this explains the important part played by these talus deposits in the economy of the district, as from this natural reservoir is drawn the supply of water which flows along the underground channels called "*Karezes.*"

The gravel plains are accounted for by the occasional heavy showers in the hills, which causes flood, carrying many of the boulders into the plain below. These floods have spread the pebbles over large areas in the desert, giving rise to the stony plains known as "siahmosh pat." The outer surface of nearly all the pebbles is coloured black through the oxidation of iron compounds, adding to the desolate appearance of the country. Gravel plains.

'Pat' is an alluvial formation of fine clay occasionally mixed with sand; hard; firm, level and devoid of vegetation. Easy walking when dry, it changes after rain into exceeding slippery mud. No camel with its soft-padded feet can move over wet 'Pat'. Speaking of these level clay plains, Mr. Vredenburg noted that, in places where after an unusually heavy shower, large bodies of water reach the plain without sinking into the ground or being evaporated, the water is some times ponded back by irregularities of the ground and spreads into shallow pools which may cover a large area. These become dried up in a few days, sometimes in a few hours, leaving a fine deposit of light coloured mud which gradually accumulates forming plains called (Pat). Some of these 'Pats', where water is available from a *Karez* may be locally cultivated but, as a rule, they constitute the most barren portions of the desert without any of the bushes that occur at intervals in the stony plains, or, even occasionally take root among the sand dunes. These 'pats', often half concealed by the ever encroaching sand dunes pass imperceptibly into the stony '*dasht*', possessing usually very ill-defined limits. Where, however, they become of considerable size and are fed by streams that can give rise to more Clay plains or *pat.*

or less permanent sheets of water they exhibit a more distinct line of shore and gradually merge into the class of shallow lakes, called "*hamun*". Of these '*hamuns*' Mr. Vredenburg says; "One of the curiously regular features is the long line of terraces formed by conglomerates stretching over wide areas. It frequently happens that the traveller, following the narrow camel track, beaten out of the stone-strewn '*dasht*,' along what seems an interminable plain, suddenly finds himself on the edge of an escarpment and sees another plain below him some thirty or forty feet lower. This lower ground may again slope gently down to another step-like escarpment, and there may be thus three or four of these superposed terraces. If the country had been more thoroughly examined it would have been found probably that these lines of terraces form concentric belts surrounding at a distance some of the larger lake basins. They admit of only one explanation, that they represent ancient shore lines of great lakes which now have either dried up entirely, or are reduced to insignificant shallow marshes or salt swamps. The successive lines of escarpment would represent temporary periods of rest during the gradual drying up of these great masses of water. The level of the waters being constant during a certain period constituted temporarily what the Americans call a "base-level" of erosion; the surface of the lake was the lowest level to which running water could carry down pebbles and boulders, and thus for the time being the shore of the lake was the limit of the accumulation of conglomerates".

Botany.

The following trees and plants are found in this District:—

(a) *Trees.*—'Khanjak (Pistecia Khanjak), Ghaz (Tamarix Articulata), Taghaz (Haloxylon ammodendron).

(b) *Bushes.*—Hashwarg (Rhazya Stricta) Pogh (Calegnum Polygonaides), Koh-tor (Stocksia Brahuica), Lahra (Salsola Kali) Kandar (Alhogi Camelorum), Barshonk, Karwankush, Narronk (Salsola Arbuscula), Tusso (Gaillania Aucheri).

(c) *Grass.*—Magher (Atriplex Dimorphostegium). Kach (Sacohorum Siliare), Righith (Suaeda Monoiea), Shanaluk (Alium Rubellum).

(d) Large quantity of 'hing' (Ferula Foetida) is also found in the District.

(e) In the nullah beds of the District Mazri (Nannarrhios Ritchicana) is found in large quantity. The locals of the area make ropes and mats of its leaves.

Fauna.

The wild animals of the District are much the same as those found in other parts of the high-lands of this Region, and include the wolf, the Jackal, the fox and the hare, all of which are common. Two kinds of ravine deer (khazam) known as the 'sohr ask' and 'sufaid ask' are found in the plains and wild sheep and

wild goats in the hills of the District. Hyenas (charkh) and leopard is also found occasionally in these localities and in the hills. The badger, Ibex and orial are also found in the hills of the District. Snakes are plentiful, chiefly in the sands.

Birds

Vultures, kites, hawks and ravens are common all over the District. Sandgrouse, chikors and Sisi are also plentiful and breed in the District. Bustard are found in the desert, and ducks and other water birds on the *nawars* when the latter contain water.

Protection of Wild animals and birds.

The West Pakistan Wild Life Protection Ordinance 1959 has been enforced in the District and one Game Inspector with subordinate staff consisting of Game Watchers have been posted in the District since 1961. This staff has been empowered and authorised to check illegal shooting and is also responsible for making Game Reserves and Game Sanctuaries etc., Game staff is under the administrative control of Assistant Game Warden with his headquarter at Quetta.

Climate, Temperature and rain-fall.

The climate of the District is dry but healthy. Dust storms are experienced throughout the year, but are especially severe from June to September when they are known as *Livar* or the pestilential wind. Pottinger described them as being at times so scorching and destructive as to kill everything, animal and vegetables, that may be exposed to them, and rendering travelling impossible. In summer the heat is very great but the nights are always cool. The winter is cold.

Kharan is an area of extremely limited rainfall. Most of the rain that falls is received between January and March.

Mr. Vredenburg found plenty of evidence that the process of desiccation of the country had gone on to a marked degree even within historical times and that a continuous diminution of the rainfall was taking place. In his opinion the country must ultimately become a desert.

SECTION B—HISTORY.

History

The ancient history of Kharan is buried in obscurity, while even its modern history can only be said to be a record of the fights, forays and raids in which the chiefs and the inhabitants were continuously engaged. Too small, poor and barren to tempt the cupidity or envy of the conquering nations which from time to time swooped down on the country from the north, its sandy deserts and unfertile soil constituted its chief source of protection, and it is rarely mentioned by ancient authors. Here and there a glimpse is obtained which throws light on the early circumstances of the tract, and these make it certain that until recent times, the connection of the country was always with the west and north, with Persia and Afghanistan rather than with the east, from the provinces of which it was separated by the mountains of the Sarawan and Jhalawan countries.

Connection with Seistan.

According to Lord Curzon, Baluchistan in ancient times comprised Gedrosia and part of Drangiana, the former corresponding generally with Mekran and the latter with Seistan, but it is not quite certain with which of the two divisions Kharan was connected. As, however, no mountain range separates the western end of Kharan from Seistan and as the few historical references and the scanty archaeological remains which are to be found indicate that the inhabitants were drawn from Seistan and the Helmand valley; as all Kharan traditions, too, centre round the Kaianian and Tahirid Maliks, who ruled in Seistan, there appears to be good ground for asserting that its fortunes followed those of the latter. The Kaianian dynasty was founded by Kaikubad, 16th: in descent from Manu Chihr whose date is uncertain and the dynasty disappeared until it was revived by the Tahirid Maliks, the foundation of whose greatness was laid by Tahir, the famous General of the Caliph Mamun in the ninth century. They were succeeded by the Saffarid Maliks but, on the overthrow of that dynasty by the Samanids, some of the Saffarids retained their local predominance in Seistan and the line of the latter Maliks, who ruled Seistan from the middle of the eleventh to the middle of the thirteenth century, appears to be that which has acquired so much local fame in Kharan. Like Seistan, we may assume that Kharan from time to time acknowledged the paramount power of the Ghaznavids and Seljuks and local tradition has much to say of the atrocities committed in the beginning of the thirteenth century by Chingiz Khan, who left Seistan almost a desert waste.

Expedition sent by Timur Lang.

In the fourteenth century Kharan emerges for a moment from the darkness in which its ancient history is enveloped owing to the account which is still extant of the fight between Miran Shah, son of Timur Lang, and the Nikudrians whom the former was pursuing from the Helmand velley towards Mekran in 1383 and met in the plains of Keren (sic). The incident is thus related by Price*:—

"The reduction of Seistan having been thus accomplished, Teymur directed his march for Bost; in their progress towards which, his troops are described to have possessed themselves of the fortress, or fortified town of Tauk. In the meantime, putting his troops in motion from a place called Koukeh Kellah, advices reached Teymur, that Toumen, the veteran chief of the Nikoudrians, was retired in the direction of Kidge, or Kutch, and Mekran. On which, ever vigilant to provide for the security of his power, he conceived it immediately expedient to detach his son Meiran Shah, accompanied by Ameirkeh Muhammad, the son of Sheir-e-Behraum rendered illustrious by his alliance with Teymur, and Ameir Hadjy Seyfud-Din with other distinguished commanders,

*Principal events in Mahommedan History, Part I. Vol. III, pages 47-49.

in order to crush at once those plans of hostility that might be engendering in that quarter".

"After a march which he continued with little intermission, both night and day, Meiran Shah, on the plains of the Keren, at last came up with the Nikoudrian; whom he found at the head of his tribe prepared to give him battle. From a consideration of the friendship which had formerly subsisted between them, and of the advanced age of the old chief, Hadjy Seyf-ud-Din nevertheless, ventured to address him aloud by name and in respectful and soothing language, endeavoured to prevail upon him, without apprehension of evil, to accompany him to the presence of Teymur, assuring him at the same time of the happy consequences that would be the infallible result of such concession on his part. But as the messenger of death was already at hand to seize his victim, the counsels of friendship had lost their effect upon the mind of the Nikoudrain; the action immediately commencing, his head was struck off at the very first onset by the troops of Meiran Shah, who failed not to transmit without delay to his father's camp this assured proof of the success of his enterprise."

Nausherwanis.

Another period of obscurity follows and it is not until the end of the seventeenth century that Kharan, or rather its ruling chiefs, emerge into the clearer light of ascertained history.* From this time forward we find all power centred in the small family of Nausherwanis, who, though to this day not number more than a few families, have in the past guided the fortunes of the miscellaneous medley of groups into which the population of Kharan is distributed. Bold and able themselves but intolerant of despotism in others, recognising might as the only right, intriguing and resourceful, proferring allegiance only when compelled, giving fitful service to the adjacent countries of Persia, Afghanistan or Kalat, according to which was then the predominant power, and raiding each indiscriminately as its power waned, they maintained a quasi-independence for nearly two centuries until the force of events, in 1884, compelled them to yield a reluctant acquiescence in British suzerainty.

The Nausherwanis usually describe themselves as of Kaianian stock but their traditions do not go beyond their eponymous ancestor, Nausherwan, who is described as living in Beseima, on the banks of the Nausherwan Pishi, a tributary of the Garruk river, where the traces of his stronghold still exist. He attracted the attention of the Pirakzai Chief, then powerful in Kharan accompanied him to that country, married his daughter and succeeded him in the chieftainship.

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*Reader are referred to Dr. O. T. Duke's Memorandum on the History of Kharan and the Baluchistan Desert, etc.

Line of Chiefs.

The following is the line of chiefs of Kharan:—

1. Mir Muhammad.
2. Mir Nausherwan.
3. Mir Abbas I.
4. Malik Dosten.
5. Malik Dinar I.
6. Mir Lalla Khan.
7. Mir Feroz Shah.
8. Malik Dinar II.
9. Mir Shahdad.
10. Mir Rahmat.
11. Mir Purdil.
12. Mir Shaho.
13. Mir Abbas II.
14. Mir Jahangir.
15. Mir abbas III.
16. Mir Azad Khan.
17. Sir Nauroz Khan, K. C. I. E.,
18. Mir Muhammad Yaqub.
19. Nawab Mir Habibullah Khan.
20. Nawab Mir Mustafa Khan. (The Present Chief).

The first ten Chiefs.

No authentic records exist before the time of Mir Purdil, from which the dates of the first ten Chiefs can be determined. It cannot even be asserted with certainty that the list is complete, for Mir Abbas I., and his son Malik Dosten figure in Baloch ballads as taking part in the great Brahui-Jadgal war which occurred in the Jhalawan country probably about the fifteenth century and, if the latter presumption be correct, the intervening generations are hardly sufficient to cover the interval of some 200 years, which occurs between Malik Dosten and Purdil, who is known to have lived at the end of the seventeenth and beginning of the eighteenth century. A sanad dated 1711, addressed to Purdil is said to have been in possession of Sir Nauroz Khan and other sanads are dated 1740, the year in which Nadir Shah returned through Larkana and Quetta to Afghanistan and in which Purdil is reported to have died. We know from a sanad that his successor Mir Shaho or Mir Shahdad, was alive in 1759, but in a

sanad of 1764 one Daulat Khan is mentioned as Chief of Kharan. Mir Dualat is not mentioned in the Kharan list of Chiefs, but Mir Abbas II, takes his place. Mir Jahangir was addressed by Muzaffar Shah in a sanad dated 1796, but he appears to have died within the next few years, for Pottinger, who visited Kharan in 1810, speaks of Mir Abbas III, as chief in 1806. Mir Azad Khan succeeded the latter between 1831 and 1838, for we know from Masson,[1] that he was not chief in 1813, while he took a prominent part in the events following the capture of Kalat in 1839. Sir Nauroz Khan succeeded Azad Khan in 1884.

Malik Dosten and his son Malik Dinar, as already mentioned, figure in Baluchi ballads as heroes of the great tribal war between the founders of the Brahui power, the Mirwaris, and the Jadgals. Dosten is stated to have been present at a fight in the Jhalawan country, in which the Jadgals were utterly defeated, and were pursued to the sea coast. Dosten's son Dinar was killed in the fight; Lalla succeeded, of whose time there are only the usual traditionary accounts of raids, fights and forays. In the Chief's list, four chiefs now occur of whom no authentic information is available, but we begin to tread on firmer ground when we arrive at Purdil, who had two brothers, Rahmat and Brahim or Ibrahim, and we have documentary evidence in a sanad dated 1717 A.D., of the latter having entered the service of Shah Hussain Ghilzai. Though Purdil appears to have been the eldest brother and to have succeeded as chief, Ibrahim acquired great fame and influence and was renowned for his generosity. Tradition says that on one occasion he received three lakhs of rupees from Shah Hussain which he proceeded to distribute to his followers and tribe, whence he earned the sobriquet of Lakh Bakhsh. He married Bibi Banu, daughter of Mir Ahmad of Kalat (c. 1666 to 1696), and was killed in the war between the rising Brahui power and the Baruzais.

Purdil Khan, the elder brother, was a great hero of western Baluchistan. Nadir Shah when on his way to subdue Afghanistan (about 1730) sent for Purdil, but, tradition says, the summons was sent through the Khan of Kalat who delayed it, with the result that, in 1734, Nadir sent an expedition against Purdil under Pir Muhammad Khan Governor of Kirman and Ilmas Khan Governor of Seistan, which was followed by a second one under Muhammed Ali Beg two years later. The Kharanis were defeated in each case and Purdil Khan retreated to Persian Mekran leaving his family at Kharan. They in 1736-37, gave further battle to the Persians, resulting in another disastrous defeat, the death of two of Purdil's sons and capture of his grandson Abbas. In the desultory campaign that followed, Purdil is credited with some minor successes, notably one in which he is said to have captured and brought to Kharan 4,000 slaves. Mir Purdil Khan.

1. Narrative of Journey to Kalat, page 287.

Surrender to Nadir Shah, 1740.

In 1740, he surrendered himself to Nadir Shah, who was then on his return from India and who evidently took him into favour, as by sanads of that year he not only bestowed on him the districts of Pidark and Kolwa, in Mekran, but also directed him to assist in the collection of a tribal force to accompany Nadir Shah in an expedition to Bokhara.

The composition of this force is interesting as showing the very large tract in which the Kharan Chief was authorised to collect *Gham* i.e., men-at-arms. The tribes and districts mentioned are the Rakhshanis of Kharan, Kech, Tump and Kolwa in Mekran; and Jalk, Dizzak, the Reki tract, Bamri, Sarbaz, Bampur, Jalkol, Kasar Kand, Geh and Safhal in Persian Mekran. A sanad of the same date directing 1,500 tumans to be paid from the Kirman revenues for the support of the forces, indicates that at this time Kharan was subject to the governor of that part of Nadir Shah's empire.

Purdil was now a very old man and died, some say poisoned, the same year (1740), when proceeding to take over his new possessions. Among numerous stories of his exploits is the capture and putting to death of the Afghan Prince Ashraf, who was escaping from Persia on the expulsion of the Afghans in 1730, and the taking from his baggage of the celebrated Koh-i-Nur diamond which Purdil is said to have afterwards sold in Sind.

In the Chief's private list Purdil is shown as succeeded by Shaho, but a sanad from Nadir Shah dated 1740 appears to indicate that the administration on Purdil's death, devolved on Mir Abbas and Mir Rahmat, Mir Abbas being commanded to remain in attendance on Nadir Shah, and Mir Rahmat to perform the duties of administration in Kharan. Abbas II, was the son of Shaho, eldest son of Purdil, so it may be presumed that Mir Shaho had predeceased Mir Purdil Khan, Mir Abbas II, had been carried off to Persia in Mir Purdil Khan's time about 1738. No reason can be assigned why Rahmat should have been selected by Nadir Shah, instead of his elder brother, Mir Shahdad Khan, to represent Mir Abbas Khan II. He was evidently a man of considerable local prominence. Presumably, however, he only carried on the administration for a short time, when he either died or was relieved by Mir Shahdad Khan, for a sanad dated 1758 is addressed to the latter. Mir Abbas Khan II., himself, after being chief, never appears to have actually returned to Kharan but died in Persia.

Ahmed Shah Durrani.

With the assassination of Nadir Shah, in 1747, and the dismemberment of his Kingdom, Kharan passed under the supremacy of Ahmed Shah Durrani. Meanwhile, in 1751, Nasir Khan I, had succeeded to the *masnad* of Kalat, and in a few years had established his power over all the surrounding Provinces including those parts of Mekran and Persian Baluchistan from which Purdil

Khan had been authorised to collect men-at-arms, and also Kharan. His hold over Kharan, however, appears to have been slight, as, in 1758, when Ahmed Shah marched upon Kalat, Shahdad Khan was called on to harass Nasir Khan and bring in supplies.

The next year, both he and Nasir Khan I, are to be found appealing to Ahmed Shah's arbitration in a mutual quarrel. By 1764, Shahdad had died as a sanad of that year mentions his son, Mir Daulat, as then administering Kharan. Whether Daulat was at this time representing Abbas Khan II, or Mir Jahangir Khan, his son, who comes next on the Kharan list, is not clear, nor is the year known in which the latter became chief, though we learn from a sanad that he was administering the country in 1796 and was permitted by Muzaffar Shah to levy revenue from his tribesmen at one-tenth of the produce. He is best known, as the father by a Gichki wife, of Mir Lalla and Mir Muhim who were the organisers of the Nausherwani power in Mekran. One of the most famous men of the last century in Mekran, Mir Baloch Khan, killed in the fight of Gokprosh in 1899, was a grandson of Mir Lalla Khan, whilst Mir Muhim Khan obtained possession of Kuhak in Persian Mekran, a place which has played a somewhat important part in local history in the past. His son Mir Murad Khan was ousted from Kuhak by the Persians under Ibrahim Khan in 1880-81, but Azad Khan retook it in 1881-82. In 1889-90 it was in possession of Delawar Khan of Dizzak, but in 1897 was again taken by the Nausherwanis.

Mir Abbas Khan III.

Jahangir's successor was Abbas III. The date on which the latter succeeded is unknown but he was chief when Pottinger passed through Kharan in 1810, who mentions that he had practically become independent of Kalat some six year previously. Doubtless he found himself in a position to throw off the yoke of Kalat during the disturbances which arose in that state, on the death of Mir Nasir Khan I., over the succession of his young son Mir Mahmud Khan. It was in consequence of quarrels with Abbas that his brothers, Mir Lalla and Mir Muhim, who have just been mentioned are alleged to have quitted Kharan to seek their fortunes with the Gichkis of Panjgur. Masson* appears to be in error in stating that the brother Muhim Khan was chief in 1831.

Abbas appears to have been fully occupied in fighting with the neighbouring tribes and in quelling feuds in his own state. On one occasion, he was besieged in his own fort at Kharan, and had to surrender to the Zahris of Jhalawan. On another he was defeated, and his son Yusuf Khan killed, near Siah Tagazi, by a combination of the Kambranis of Sarawan, the Halazais of Washuk and Siahpads of Gwash and Kallag. This compelled him to

*Narrative of Journey to Kalat, page 287.

retire to Kandahar with his son Azad, afterwards to become famous in Kharan annals, to solicit assistance from the Afghan Amir. This was given and Afghan troops accompanied him on his return to Kharan, but subsequently owing to the mediation of Mir Mahmud Khan of Kalat, a reconciliation was effected between him and his people without further fighting, the usual intermarriages being arranged to achieve further understanding.

Mir Azad Khan. "Azad Khan succeeded his father Mir Abbas between 1831 and 1838 and, although he is said then to have been over 40 years of age, lived to see British Supremacy in Kharan half a century later. He was at first occupied in making his position secure and, as his father had been, in quelling the internal feuds which still continued among the people. This he accomplished probably by using sterner methods than his father had done, for, as a local historian quaintly remarks, he encompassed the political ruin of all his opponents by killing them off in various ways. He was also successful in putting down the Halazais, whose fort at Pulkian Kalat he demolished. Until 1884, Azad Khan's whole energy and policy was mainly directed to achieve the virtual independence of Kharan, and though strictly speaking a feudatory of Kalat he only acknowledged the Khan's authority when compelled, whilst his homage to Afghanistan was nominal. In his raids he took fullest advantage of his fleet of camels and desert-protected state and plundered Afghanistan, Persia or Kalat with success. In 1838, Haji Abdun Nabi,* Kabuli, was deputed by Major Leech, from Kalat, to proceed to various parts of Baluchistan to collect information and, among other places, visited Kharan, where he states he remained five days as a welcome guest of Azad Khan. The Haji describes him as a tolerably well informed man for a Baloch, and states that he constantly kept up a body of 60 horsemen, mounted on his own horses, and that he might, out of the population of 3,000 men, have collected 1,000 for service in time of war. He adds that he was not tributary to Kalat at that time but to Kandahar, to which place he ought yearly to have sent 18 camels, 13 of which had to be collected from Kharan and 5 from Washuk. In 1839, Mir Mehrab Khan of Kalat, asked Azad Khan for assistance against the British, when their attack on Kalat was in contemplation, offering him half the village of Khudabadan in Panjgur in return. Azad Khan, accepted the village but declined assistance, an act which was one of the causes of the ill-feeling which led to such bitter disputes between Kalat and Kharan in later times. In 1841, Azad Khan became embroiled in Kalat affairs by giving asylum to Nasir Khan II., the exiled son of Mehrab Khan, who had been killed at the capture of Kalat by the British in November, 1839. Azad Khan subsequently gave Nasir Khan his favourite daughter Bibi Mahnaz in marriage and assisted him in his successful attempt to retake Kalat".

*Tour through certain parts of Baluchistan in 1838-39 by Hajee Abdun Nabi of Kabul. Journal of the Asiatic Society of Bengal, Nos. 153 and 154, 1844

In 1856, on the outbreak of the British war in Persia, Azad Khan joined the Persians, but no information is available as to the actual part which he took. He cannot have been absent from his country for long as he was taking an active part in Kalat affairs on the death of Mir Nasir Khan II., in 1875. The latter was succeeded by his half brother, Mir Khudadad Khan, who wished to marry his brother's widow, Bibi Mahnaz. To this the widow objected and, on Mir Khudadad Khan persisting, she appealed to her father who marched with a strong party to Kalat and brought her home. Another story goes that the lady was permitted to pay a visit to her father in Kharan but would not return. Whatever the facts be, the Khan was deeply offended and never forgave father or daughter, nearly thirty years of raiding and counter-raiding being the result. The first move was made by Mir Khudadad in 1859 who sent an army of some 6,000 men under Darogha Atta Muhammad to invest Mir Azad Khan's fort. The main body advanced on Kharan-Kalat but had to retire without gaining any material advantage except the capture of a few slaves, whilst Shahghasi Ghulam Jan, with a detachment seized Washuk and another body successfully attacked the Kohi Siahpads of Kallag. Mir Azad Khan became a more determined raider than ever and against every neighbouring chief, but, though surrounded by hostile and powerful neighbours, the natural difficulties of his country and his own physical prowess enabled him to maintain a virtual independence. Henceforth he sought the suzerainty of Afghanistan and, on three occasions at least, in 1859-60, 1865 and 1870 he visited Kabul or Kandahar to solicit the intervention or claim the protection of the Amir. He appears to have occasionally paid tribute in the shape of 18 camels and some Panjgur dates and in return received an allowance of Rs. 6,000 per annum from the Amir. He also contracted marriages with two Muhammadzai women. Lands in Sajai and Garmsel were given to him in 1858.

Quarrel with Mir Khudadad Khan of Kalat.

Mir Azad Khan did his utmost to foment troubles between Mir Khudadad Khan of Kalat and the Brahui chiefs and his support was mainly responsible for the repeated attempts made by Nur-uddin Mengal and Jam Mir Khan of Las Bela to throw off Khudadad Khan's authority. He sent Baloch Khan with 400 horse and 1,000 foot to help the chiefs in the rebellion which took place towards the close of 1868. The failure of the negotiations opened by Captain Harrison with the disaffected chiefs at Baghwana in May 1869 was chiefly due to the intrigues set on foot by Mir Azad Khan. In the agreement, however, arrived at in 1871 between Mulla Muhammad of Sarawan and Sir William Merewether, Mir Azad Khan was forgiven. As a consequence of his quarrel with the Khan of Kalat the Khudabadan lands in Panjgur, to which reference has already been made, had been confiscated and in 1876-77 Mir Azad Khan destroyed the

crops in Panjgur and besieged the Khan's forts. His depredations in this direction were continued to 1883 when an expedition under Nauroz Khan, the chief's son, resulted in Mir Gajian the Khan's Naib and Gichki chief being killed. In the following year a settlement was effected by the Panjgur mission under Sir Robert Sandeman.

In the west the districts of Jalik and Kuhak engaged Mir Azad Khan's attention and Persian attacks on these places in 1877 were successfully driven off. During the second Afghan war Mir Azad Khan is said to have despatched a force to Kandahar, but it arrived too late to take part in the battle of Maiwand.

Mention may be made of four events, which are considered of special local importance, but to which, in the absence of authentic record, it is impossible to assign dates. They indicate that Mir Azad Khan's attentions were not confined to the east and south-west but penetrated far to the north and north-west. The first was the heavy punishment inflicted on a party of Seistani raiders at Galachah who had carried off 12 herds of camels from the neighbourhood of Khargushki Band and Azad Khan's subsequent reprisal by making his way with a mounted party as far as Neh in Persia, which place he sacked. A second inroad by the Seistanis, was also severely dealt with.

The second incident was an attack on Chagai where he besieged Kamal Khan, Sanjrani, for a month and subsequently obtained the lands from the Zaman Channel in Hurmagai as far as Regin Chah from the Sanjranis, who then possessed them, in compensation for the blood of Naushherwanis whom the Sanjranis had killed.

The third incident was the defeat of the Zagar Mengals who appear to have been incited by the Khan's naib of Nushki to attack Kharan Kalat.

The fourth incident was the result of a Damni raid on Rakhshan in which the Muhammad Hasnis suffered severely. Their cause was taken up by Azad Khan who fell on the Damnis twice in the neighbourhood of the Koh-i-Taftan, capturing a large booty. On the first occasion the Damni chief Yar Muhammad and three of his brothers were captured and put to death.

Much trouble was given to Azad Khan by the Rekis of Dehgwar and Jalk under their headmen Sabik. It led Azad Khan to build the Galuga fort, but its construction involved him in trouble with Ibrahim Khan, the Persian governor of Bampur, by whom the fort was eventually dismantled.

The Panjgur Mission 1883.

The Panjgur Mission under Sir Robert Sandeman, was the first British force that entered Kharan. It arrived there in December 1883, and was received by Azad Khan. A *darbar was*

held. Politically the mission was a great success; Mir Azad Khan having obtained his formal release from the suzerainty of the Amir of Afghanistan, acknowledged British supremacy and that of the Khan of Kalat by taking his place among the Sarawan *Sardars* of the Brahui Confederacy. The disputes between Mir Azad Khan, the Khan of Kalat and other chiefs were arranged on terms which proved satisfactory to all parties. In 1884, Mir Azad Khan supplied 250 riding camels for the Afghan Boundary Commission sendeing them to the Helmand in charge of his second son Amir Khan, of these 150 were his private property for which he declined remuneration or hire. Government sanctioned him a *Khillat* and reward for these services, which he was invited to Quetta to receive.

Mir Azad Khan visits Quetta 1884.

He arrived at Quetta on the 17th of May 1884, and an arrangement was concluded on the 8th of June by which the Chief agreed to protect trade routes and maintain peace in his territories. In return he was to receive a personal allowance of Rs. 6,000 per annum in lieu of that previously received from the Amir. This allowance was to be expended in the entertainment of one of his sons as Risaldar on Rs. 1,200 per annum, and of 20 sowars on Rs. 240 each. Among other points it was arranged that in future he should deal direct with British Political Agent of the Kalat State instead of through the Khan of Kalat or his officials. Unfortunately Mir Azad Khan was attacked by cholera when on the point of leaving Quetta and died very shortly after his return to Kharan.

The following pen sketch of him, written by Sir Robert Sandeman after a personal interview in December, 1883, is interesting as being a graphic description of Baluchistan's last and greatest Sardar. Sir Robert Sandeman writes:—

"In spite of his great age which we ascertained to be about 97 years, Mir Azad Khan maintains his mental faculties unimpaired. His memory is perfectly clear and I never found his powers of observation at fault. In the prime of life he must have been a singularly handsome man of unusual stature and of great physical power. The stories told of his bodily strength are indeed such as would more fitly belong to the heroes of a mythical age than to a man still living. Bowed by age he is unable to mount his horse without assistance, but once in the saddle his endurance is greater than that of many a younger man. Possessed of unflinching resolution, impatient of wrong, generous to reward, stern and relentless in punishment, Sirdar Azad Khan has above all things enjoyed a reputation for unswerving honesty. He is never known to depart from his word once given and has a sincere contempt for chicanery or falsehood. There is therefore no reason

to wonder at the immense influence which he has enjoyed in Baluchistan for a century past".

Mir Azad Khan is always described as a just and merciful chief. His taxes were light and he was never accused of oppressing his people. He was a capable organiser and helped people from his personal stores in time of distress. He gave much attention to his armed force and was said in 1884, to possess a force of 200 infantry and 100 cavalry and to be able to call up 3,000 match-lockmen in an emergency. Every adult male had to bear arms and had to keep ready a skin of water, a pair of sandals and 6 to 8 lbs. of flour as an emergency ration. Failure to turn out at a call to arms involved confiscation of property. During his life time he also built and garrisoned the forts of Kharan, Hurmagai, Kattik and Jalwar.

He also paid attention to the development of the resources of the country and caused the construction by forced labour of the channel leading from Bunband to the Zorabad lands. When floods came he is said to have personally taken part in preventing breaches and to have kept all his slaves busy in the work of cultivation. He was diligent in attendance at his *Darbar*.

The end of Mir Azad Khan's life was saddened by a quarrel with his son Mir Azim Khan, the issue of a concubine. Feeling his great age Mir Azad Khan had divided his property among his sons and appointed Mir Nauroz Khan heir to the chieftainship. Mir Azim Khan demanded half the country as his share and on this demand being refused by his father commenced intriguing with the Persians, who instigated him to murder Sabik, Reki. After Azad Khan's death Azim Khan attempted to forcibly dispute the succession of his brother Mir Nauroz Khan, to the chieftainship, an attempt which ended in Mir Azim Khan's death.

Sir Nauroz Khan, K. C. I. E.

Mir Azad Khan was succeeded by his eldest son Nauroz Khan and the subsidy of Rs. 6,000 per annum was continued to the latter. Nauroz Khan remained chief till 1909. He was born in 1855, and was described as of fine physique and bold disposition. He acted for his father for some years before the latter's death and led a number of raids against Panjgur and Eastern Persia. In 1883 he harried Panjgur and carried off a large booty of sheep and cattle returning by way of the Rakhshan river and Mashkel. They were pursued by a force under Mir Gajian, Gichki Sardar of Panjgur, who overtook them near the junction of the Draspara and Dashtak Kaur with the Rakhshan. A fight ensued in which Mir Gajian was killed, the Nausherwanis getting away with their booty since when the scene of the fight has been known as Jang-ja-i-Gajian.

Soon after his accession he proceeded with a force to Jalk where the dispute between the Nausherwanis, Bazurgzadas, Damnis and Rekis for the possession of the date groves had again broken out. Having defeated the Bazurgzadas he hurried back to Kharan owing to his chieftainship being disputed by his younger

step-brother, Azim Khan. As previously related, Azim Khan had been greatly incensed by his father nominating Nauroz Khan as sole heir to the chieftainship, and although a reconciliation had taken place between them he could not resist the opportunity given to him by Nauroz Khan's absence. Mir Azim Khan was the favourite of his father and being a brave man and capable commander had been entrusted with the carrying out of several big raids, his command at times numbering 1,500 well armed and mounted men. His success in these and his generous nature had made him very popular, and he had no difficulty in collecting a following to attack his brother. The attack failed and Azim in his turn was besieged in a fort at Kattik. A reconciliation took place through Syeds and tribal elders but during the following year after a further attempt (this time by poison) on Nauroz Khan had failed, Azim Khan was murdered by a favourite servant named Sharif.

In 1888, the dignity of a Knight Commandership of the Indian Empire was conferred upon Nauroz Khan, for the assistance rendered to the Afghan Boundary Commission of 1884. Nauroz Khan was invested with the insignia of the order by Sir James Browne, the then Agent to the Governor-General in Baluchistan, at a *darbar* held at Sibi on the 11th of February 1889, a *khillat* of Rs. 3,000 being presented at the same time.

The Perso-Kharan border had never been authoritatively defined and was in a chronic state of raids and counter raids. The two main points of dispute were the ownership of the date-groves of Dehgwar and of the small district of Kuhak, the rival claimants being the Rekis of Kharan as opposed to the Damnis of Persia.

Boundary Commission (1895).

A joint commission was appointed in 1895 by the then Government of India and Persia to define the boundary, Colonel T. Holdich being British Commissioner. The delimitation was finished in April 1896 and the border raids practically ceased.

In October 1903 a fight took place between Sardar Sir Nauroz Khan's Naib at Ladgasht (Mashkel Sub-Division) and Mir Kia Khan Reki over the question of taxes claimed by the Sardar and several men were wounded on both sides. The case was placed by the Political Agent Kalat before a Local Jirga at Pasni in the month of December, and the Rekis were adjudged to be at fault as they had refused to pay the taxes agreed upon at the settlement which had already been arrived at in November, 1901 in Quetta.

In May, 1905 Sir Nauroz Khan exempted Mir Kia Khan from the payment of *Dayak* (a tax) on condition of their being obedient to him and for respecting his authority.

Sardar Sir Nauroz Khan, K.C.I.E., after a few days illness died on the 2nd June, 1909. His eldest son Mir Muhammad Yaqub Khan, was confirmed as his successor with the approval of the Government of India.

Sardar Mir Muhammad Yaqub Khan.

He became Sardar at the age of 36 years and was invited to Quetta in September, 1909, where he was presented with the suitable *Khillat* (Valued at Rs. 1,522/-) in a *Darbar* held by the then Agent to the Governor General and Chief Commissioner in Baluchistan, on the 27th September, 1909. An agreement was arrived at between the said Sardar and the British Government whereby the Chief undertook the responsibility of the security and protection of that portion of the Indo-European Telegraph Line which passed through his territory and also of the Telegraph employees. In return the Government approved the payment of Rs. 4,000 per annum to the Chief.

The Chief further agreed that he would assist all officers visiting his territory in every way possible and endeavour also to suppress illicit traffic in arms within his territory. In considera-tion of the above mentioned services the Government continued in his favour the annual subsidy of Rs. 6,000/- which his father Sardar Sir Nauroz Khan enjoyed, this subsidy being in addition to the Telegraph subsidy of Rs. 4,000.

A telephone station was established at Ladgasht from the 19th January, 1910 through the Agency of the Director, Persian Gulf Telegraphs.

Nawab Mir Habibullah Khan.

The internal affairs of Kharan State were a source of considerable trouble and anxiety during 1911-12 owing to the murder of the Chief Sardar Mir Muhammad Yaqub Khan Nausherwani. On the 19th of April, 1911 he was murdered by one of his body-guards on the instigation of Mir Amir Khan the uncle of the chief. Mir Amir Khan took possession of the Kharan Fort, and all the State Treasure, Arms etc; and imprisoned the sons and wives of the deceased chief. Mir Habibullah Khan was the eldest son of the murdered chief escaped from Kharan Fort and sought refuge with the Zarakzai chief Nawab Pasand Khan, in Jhalawan. Nawab Pasand Khan endeavoured to secure the co-operation of all the local Sardars with the object of gaining, by force of arms if necessary, the Kharan chieftainship for Habibullah Khan. Some of the Sardars actually joined him and operations to avenge the murder of Sardar Yaqub Khan were for a time under consideration by them. Nawab Pasand Khan was, however, dissuaded from taking active measures, and efforts were then made to secure the presence of both Amir Khan and Habibullah Khan in Quetta, in order that, after both sides had represented their case, some



Old Fort at Kharan

settlement might be arrived at. This proved to be metter of some difficulty, Mir Amir Khan who wished to be recognised as Chief of Kharan by Government, and who actually proclaimed himself as such, was on several occasions invited to come at Quetta but inspite of every assurance of personal safety he refused to leave Kharan.

Towards the end of july K.S. Muhammad Gul Khan, a relative by marriage of Amir Khan, was sent to Kharan to try to induce the latter to come to Quetta but his efforts met with no success, and Nawab Pasand Khan was at the same time asked to bring Habibullah Khan to Quetta, which however he was unable to do. Finally K.B. Jalal-ud-din Khan, C.I.E., the then Political Advisor to His Highness the Khan of Kalat was sent out, and on September, 14th he brought not only Nawab Pasand Khan but also other Jhalawan Sardars who had joined the Nawab in support of Habibullah Khan. A representative Jirga was held in which three Nuasherwani leaders and certain other *Motabirs* of Mekran were also present. The Jirga decided the question of the succession to the chieftainship in favour of Mir Habibullah Khan and the then Agent to the Governor General approved this award and appointed Mir Habibullah Khan as Chief of Kharan on the 19th September, 1911.

Major Web Ware, C.I.E., the then Political Agent, Chagai was deputed to Kharan with a strong escort to instal Mir Habibullah Khan as Chief, and having considered the measures likely to be taken by Mir Amir Khan to escape from justice. He so arranged the disposition and advance of the force at his disposal that Amir Khan after an abortive attempt to find some road by which to take flight, in company with his son Yusuf Khan surrendered unconditionally at Patkin on September, 24th.

These persons were sent to Quetta and Major Web Ware proceeded to Kharan without opposition on September, 26th, and on arrival attention was first given to the capture of all the persons implicated in the murder of Mir Muhammad Yaqub Khan. These were all captured within a few days.

Meanwhile Hassan Khan Nausherwani, relative and supporter of Amir Khan, at the head of a considerable body of Kharan troops had marched on to Sohtagan, and having compelled the Chagai levies stationed there to retire, had commenced to build a post on the spot vacated by them. On the arrival of a detachment of Mekran Levies under Captain Daukes, Assistant Political Agent, Mekran, Hassan Khan evacuated Sohtagan and occupied the neighbouring fort of Zawag which however, he was induced to surrender to Captain Daukes after brief negotiations. His force was disarmed and disbanded, and he was eventually sentenced to a term of banishment from the Kharan State on account of the part played by him in the disturbances.

On the 3rd October a *Darbar* was held in Kharan for the performance of the installation ceremony of the new Chief Mir Habibullah Khan. This *Darbar* was attended by the officers of the escort, the Nausherwanis of Kharan and the heads of the local tribes. At the request of the young Chief, a representative of the Baluchistan Government, styled Native Assistant, was appointed to give advice, and assistance to the Chief when required.

Towards the close of the year, (1912-13) the then Agent to the Governor General in Baluchistan having carefully reviewed the facts relating to the murder of Sardar Muhammad Yaqub Khan, at the hands of Mir Amir Khan Nausherwani, passed orders that Mir Amir Khan was to suffer five years simple imprisonment. Amir Khan who was the son of Mir Azad Khan was a man of advanced age, so such a lenient step was taken against him but his son Mir Yusuf Khan was imprisoned for 11 years. The property belonging to them was also confiscated to the Kharan State.

Mir Amir Khan Nausherwani was released in 1917-18; and he was not allowed to enter Kharan. But arrangements were made to keep him in Loralai District (Quetta Division).

On the 1st January, 1919, the Government of India bestowed on Sardar Habibullah Khan Nausherwani, the title of Sardar Bahadur.

Nawab Habibullah Khan Nausherwani remained the ruler of Kharan from 1911 to 1958 for 47 years and this period was marked by peace though minor skirmishes, either with some local chieftains or with the Khan of Kalat's forces, as a result of the divide and rule policy of the Government, kept him on his toes. He maintained a small State army which had its last conflict with the forces of His Highness Khan of Kalat in 1939 when the British intervened and a compromise was achieved. From then onwards the British Government appointed their own Wazir in Kharan and began to exercise greater control in the internal administration of Kharan.

The status of Kharan was defined by the Crown in July, 1940. The official recognition of Kharan as a separate State was followed by administrative changes including the appointment of an Extra Assistant Commissioner of the former Baluchistan Cadre as Wazir of the State. In 1952 the Rulers of the Baluch States, *viz.* Kalat, Kharan, Mekran and Lasbella, by an agreement decided amalgamation into one unit under the name of Baluchistan States Union. In October, 1955 Kharan State was merged into the West Pakistan Province.

Nawab Mir Habibullah Khan of Kharan died in October, 1958 and his eldest son Mir Mustafa Khan was recognised as Chief of Kharan by the Government of Pakistan in 1959.

The following table shows the officers who have held the charge of the District since the establishment of Pakistan:— Deputy Commissioners.

S. No.	Name.	From	to
1.	Mr. Mahmood Ahmad, P.C.S.	15-3-1952	20-9-1953
2.	Malik Muhammad Waris, P.C.S.	21-9-1953	22-4-1956
3.	Haji Muhammad Siddique, P.C.S.	23-4-1956	30-4-1958.
4.	Syed Abid Hussain, C.S.P.	1-5-1958	4-6-1958.
5.	Major Muhammad Afzal, P.C.S.	5-6-1958	21-3-1959.
6.	Mr. Jahangir Shah, P.C.S.	22-3-1959	10-4-1961.
7.	Mr. S.A. Gardezi, P.C.S.	11-4-1961	13-2-1962.
8.	Mr. Ahmad Rashid Siddiqi, C.S.P.	14-2-1962	28-2-1963.
9.	Mr. Amir Yusuf Ali Khan, C.S.P.	14-3-1963	------

Early Visitors.

Kharan has rarely been visited by travellers. The First European to traverse it was Lieutenant Henry Pottinger of the Bombay Army in 1810. Haji Abdun Nabi next visited the country in 1838, Sir Charles Macgregor and Captain Lockwood in 1877, and Lieutenant Galindo in 1885-86. Of these Haji Abdun Nabi was the only one who visited the town of Kharan-Kalat or inter viewed the then Chief Mir Azad Khan. Sir Robert Sandeman visited Kharan officially in December, 1883, and Lieutenant-Colonel Showers, C.I.E., the then Political Agen, Kalat, toured in Dehgwar and Mashkel in March, 1902, in connection with the disputes between the Rekis and the Kharan Chief.

Archaeology.

Domed mausolea, known as *Gumbad** and generally built of burnt bricks, are numerous, and as they have never yet been visited and examined by an expert, the following list of the places where they are situated is given.

Locality.	Number of Gumbads.	Remarks.
Washuk.	5	One of the gumbads is known as Bibi-e-Gumbad but is attributed by local authorities to Malik Bahram Shah, an other is known as Chandiani-gumbad.
Mashkel or Dehgwar.	9	These are in Gwachig; the best known being the Malik Nausher-wani gumbad. Another is known as Gumbad-i-shahri.
Hurmagai.	2	These are in Regi.
	4	Known as Nurudin-i-Gumbad.
	5	Known as Shahi Otmani gumbad.
	1	Known as Talonki gumbad.
Jalwar.	2	Near Mangehi Chah.
	1	In the Jalwar Pass.
Gwash.	3	One of these is at Hetak, another at Sawaren and the third near Malik Shahi Chah but all are in ruins.

*A square shaped vaulted tomb.

Kallag.	10	Near Eri-Kallag.
	1	Situated at Padun Kallag and known by the name Gumbad-i-Ganji-Malik.
Shimshan and	1	Known as Gumbad-i-Hala.
Salam Bek.	2	Known as Kalaghani-Kalat-e Kabristan-e-Gumbad.
	1	Known as Gumbad-i-Tuho.
	1	Known as Gumbad-i-Shahi Shadi.
	2	Known as Gumbad-i-Bibi Basso.
	1	Known as Gumbad-i-Syed Amir.
Sarawan.	2	Known as Gumbad-i-Malik Shaho and situated near Naurozabad.
	2	Near Rek-i-Farangi.
	2	Have no particular name.
TOTAL.	57	

Similar tombs exist in Panjgur and at Jalk in Persian Mekran*. Their general form is that of the ordinary Persian tomb, *i.e.*, a square chamber surmounted by a dome, and most of them have only one storey; some however, possess two storeys. Those at Gwachig for instance, are all double storeyed, and so are the Malik Shaho tombs of Sarawan. The best preserved are those at Gwachig in Dehgwar or Mashkel and, as they are fairly typical of those in other parts of the country, they are described in some detail.

All the mausolea at Gwachig, of which there are 9, are double-storeyed, the entrance being on the east. Steps, paved with bricks, lead to the upper storey, which contains a single burial-chamber; the entrances to the lower storey are level with the surface and lead either to a single large chamber capable of containing several corpses, or separate small chambers in each of which one corpse or more could be placed. In the Gumbad-i-Malik Shaho at Naurozabad, the lower storey contains a passage with 4 vaults, 2 on either side, each of which might contain three or

*P.M. Sykes. Ten thousand miles in Persia page 299.

four bodies. The walls of the upper storey are 2-½ to 3 feet thick. They are made of burnt bricks about 10 inches square, and 2 inches thick. The buildings appear not to be set exactly north and south, but to incline north-east and south-west. At each corner of the interior of the building are alcoves, the bottoms of which are 2 or 3 inches from the floor and the height about 8 to 10 feet. They are 10 inches to 1 foot in depth. In this respect there is a curious resemblance to the Bahrein tombs of Phoenician origin, in the Persian Gulf.

On the outside, and between projecting ledges of the curiously fashioned bricks cut in diamond and other symmetrical patterns, are large burnt clay slabs, bearing images of peacocks with snakes in their bills, bullocks, leopards, camels with their colts, horses, hand-mills and imitations of human hands and feet. These ornamental slabs are not universal, but most of the mausolea contain them. An exception is to be found in the mausolea near Mangehi Chah in Jalwar.

On the floors of the main chamber of the buildings, one or more elevated sepulchres are to be seen. The system of sepulture, however, which was followed in the case of the double-storeyed buildings, appears to have been different from that resorted to in the case of the single-storeyed tombs, for the sepulchres in the double storeyed buildings are raised above the floor in two tiers, in the lower of which the mortal remains were kept. In course of time, some of these sepulchres have been opened, and hence they are now surrounded by heaps of bones and human skulls, while, here and there, are pieces of the shrouds in which the dead had been wrapped. In the single-storeyed mausolea the burial was in the ground, after which a sepulchre was raised above it, beneath a domed roof. The lower storeys of the two-storeyed buildings are not more than four feet above the surface and contain sepulchral vaults. These vaults still contain bones and skulls.

Local accounts state that the corpses were in good preservation in the early part of the last century, and even at the time during 1904 a corpse in one of the tombs at Gwachig, an account of which is given below, retained its dried skin and a mummy-like appearance. On being moved, uncrushed barley is said to have fallen from the stomach of this corpse. The skeletons are further said to have been lying on bedding and carpets, and have been clothed in brocade and silks, which were removed by the people. Much damage is alleged to have been done to the contents of the tombs, and many beads, jewels and valuables to have been removed by an Afghan *Fakir* several years back, his example being afterwards followed by the local Rekis. Bangles worn by one of the corpses have been obtained and also some pieces of ragged cloth, which were presumably used as shrouds.

The following are the details of the each of the mausolea at Gwachig as they existed in 1904:—

No. 1. Malik Nausherwani-gumbad is a double storeyed building, 21×21½′. The entrances to the lower storey are close to the surface and lead to separate vaults or compartments. Entrance can only be effected by crawling. In the upper storey are two mud built tombs surrounded by heaps of bones and human skulls mixed with pieces of shroud. On one of the bricks outside, the words *Mazar-i-Nikudar* (*i.e.*, mausoleum of Nikudar) have been engraved.

No. 2. This building has no particular name and measures 15′-10″×15′-5″. In the upper storey is a single large mud built tomb; the lower storey contains heaps of bones.

No. 3. is almost in ruins and measures 20′-5″×19′.

No. 4. is known by the name of Gumbad-i-Shahri, and measures 15′-6″ square. It contains heaps of bones and pieces of shroud.

No. 5. a vault 21′ square, is particularly interesting as it contains a preserved corpse in the upper storey which appears to be that of a woman. From the top of the head to the toe the body measures 5 feet. Excepting the nose and the parts below the navel, the remainder still bears the dried skin, all the fingers and one of the ears being quite undecayed. A blue thread has been passed through the right ear. The skeleton is quite naked. The local people have moved it from time to time placing it sometimes upright and sometimes in a recumbent posture. In doing so, a good deal of uncrushed barley is said to have fallen from the stomach. When seen in 1904 it was lying against the tomb in the centre of the building.

No. 6. is 20′-3″ square, and had one big mud built tomb in it. On the bricks over the arch of the entrance leading to the upper storey, are small engraved designs somewhat like a fish-hook or key.

No. 7. is 20′ square, and has two mud built tombs round which there are heaps of bones.

No. 8. measures 20′-6″ square, and has three mud built tombs in the upper storey.

No. 9 is a similar building 12′ square.

The people themselves know nothing certain about the origin or the builders of these tombs. Sykes attributes those which he saw in Jalk to the Saffarid Maliks who ruled in Seistan from about the ninth to the thirteenth centuries, and this theory receives support from several of the names which appear in the list given above. One of the mausolea at Washuk, for instance, is attributed to Bahram Shah, who ruled in Seistan from 1215 to 1222, and 5 of those at Hurmagai are assigned to Shah Otman which is the local pronunciation of Shah Usman, another Malik mentioned in history* Malik Shah, another name which will be found in the list above, was a brother of Bahram Shah. The fact that the tombs bear pictures of animals and even of human hands and feet, does not necessarily militate against their Muhammadan origin. At the same time the mausolea probably cannot all be assigned to the same builders and date, but were presumably built at different times, the earliest going back perhaps to the ninth or tenth century. For the tombs in the Shimshan with Salambek area bear the names of the brothers Hala and Tuho and their sister Bibi Basso, the first two of whom are famous in Brahui ballads as having taken part in the great Brahui-Jadgal war in the Jhalawan country, the date of which must be placed in the fifteenth or sixteenth century. As mentioned above, on one of the bricks in the gumbad of Malik Nausherwan at Gwachig the words مزار نقودر Mazar-i-Nikudar *i.e.*, mausoleum of Nikudar are engraved. This may of course only refer to the builder or to the person interred within, but, in view of the facts related in the section on History about the Nikudrians who were defeated in the plains of Kharan by Timur's son in 1383, the occurrence of the word Nikudar is certainly remarkable. Until, however, expert opinion has been obtained, these remarks must be regarded only as a conjecture.

Jalwar Inscriptions

"To the north of the fort which stands in the Jalwar pass are high cliffs, on the east of which are to be seen engravings written in Kufic character. The following are possible transcriptions of those of the engravings with their translation, kindly supplied by Dr. Denison Ross of Calcutta from impressions and copies obtained by Mirza Sher Muhammad of the Gazetteer office (1904)":—

1. *Transcription.*

اللهم اغفرللحسن بن امیر سهل بن عمر بن عبدالعزیز

الحسن بن الحسین و حرر فی یوم الاحد لاحدو عشر بقین من شهر

المحرم الحرام -

حرره بخطه — ستة و اربع مائة -

*See Raverty's Tabakat-i-Nasiri, page, 196

Translation. O God: Forgive al Hasan ibn Amir Sahl ibn Umar ibn Abdul Aziz al Hasan ibn al Hussain.

Written on Sunday when eleven days were remaining of the sacred month of Muharram. And he wrote it in his own hand, in the year 406 (H).

ii. Transcription.

بناها ابی موسیٰ رکع بن محمد المسعودی سنه احدی و
خمیسن و ثلثمائة انتهی ۔

Translation.

(Built by) Abu Musa Ruka ibn Muhammad al-Mas-u-di in the year 351 (H).

iii. Transcription.

و کبر عمر اسان دنکو سبع عشر سه ماة ۔

Translation.

Umar Asan, Danku, repeated the *takbir* for seventeen years (and) died.*

Similar inscription are to be seen at Garruk Kallag, the largest of which is as follows:—

Transcription.

ابی سهل ابوالقاسم (خ) عمر و احمد بن عمر ابن سهل
کتبه بخطه ۔

Translation.

Abi Sahl Abul Kasim Amr (and) Ahmad ibn Amr ibn Sahl. He wrote it with his own hand.

Another set of remarkable archaeological remains are the *Gabrbands* or Zoroastrian dams which occur in numbers in the Ras Koh, Garr and Siahan Ranges. Mr. Vredenburg gives the following description of them:—** *Gabrbands.*

"In one of the regions which I visited amongst the mountains of the State of Kharan, there are some very interesting relics which bear evidence to a very different set of physical conditions than those that prevail at the present day."

*Note by Dr. Ross: Danku is an Abyssinian name. This may have been an Abyssinian slave who performed the duties of Muazzin for the period mentioned. The last word ماة ماست "he died" is very doubtful.

**Vredenburg. Sketch of the Baluchistan Desert. Memoirs of the Geological Survey of India, Vol. XXXI, P. 213 'et seq'.

"In all the valleys round Zard there are to be seen hundreds of stone walls which are called *gabrband* or 'dams' of the infidels'. Sometimes they stretch right across the flat pebbly floors of the great valleys, which for want of a better name are termed "rivers". They also occur across the entrance to most of the tributary ravines, and at various points across their course up to considerable heights above the main valley. The country is quite un-inhabitable for want of water, and yet there is no doubt about the nature of these walls which are similar to works erected to the present day in many regions of Baluchistan and Persia, being in fact nothing but terraced fields. But the careful way in which they are built gives them an appearance of permanency which one would look for in vain amongst the works of the present generation. In many cases they still hold back the soil, formerly cultivated, which has been artificially heaped up against them. This soil is absolutely similar to that which covers the great alluvial plains of "*Pat*". No such material is to be found anywhere amongst the hills, where the walls have been built, and must have been brought at the cost of considerable labour from the great desert plains south of the mountains. The absence of any canals, the great height to which the walls are found up the tributary ravine shows that the fields were not watered by means of some general scheme of irrigation with canals deriving their supply from some reservoir placed at a greater altitude. Perennial springs now everywhere dried up, must have existed in all the ravines where these remains are found, which shows how much greater the rain-fall must have been formerly."

"The modern inhabitants of Kharan in calling these structures *gabrband* or 'dams of the infidels' attribute their erection to the fire-worshippers. The attribution of any work to the 'fire-worshippers', simply means that they look upon as very old, older than first Mahomedan settlements. "

"They have not forgotten, however, what the walls really are, that they are terraced fields, and the legend says that the inhabitants who built them brought all the soil in bags which they carried on their backs from the desert to the south. It is more probable that the soil was carried on backs of beasts of burden rather than on those of men, but the tradition is no doubt an echo of the immense amount of labour which this work necessitated. At all events the greatness itself of the undertaking shows that the returns of the work must have made it worth the trouble which they took, and that what is now a barren desert was once the home of a prosperous community. It is certainly not improbable that these people might have been originally the fire-worshippers, but I am inclined to think that similar works continued to be erected long after the first Mahomedan settlements. In these same mountains of Kharan there are ancient Mahomedan cemeteries in which the

tombs and the walls surrounding them are built exactly in the same manner as the walls of the terraced fields, being made of roughly shaped stones disposed in very regular layers. No where in Baluchistan could a work of that nature be built at the present day, the modern graves are mere mounds of earth clumsily decorated with boulders or occasionally with pieces of weathered travertine. The tombs just mentioned seem on the other hand to be the work of the same hands that used to build the terraced fields. I do not know enough of the history of the region to assign any date to them, but the mere fact of their being Mahomedan shows at what a very recent date we must place the final dessication of these mountains."

In 1905 Dr. M. A. Stein attempted to trace some of the places of archaeological interest which were noticed by Pottinger when he travelled through Kharan in 1810. Dr. Stein has kindly supplied the following notes about his journey:—

Search for Pottinger's ruins on Kharan route.

"The search for the more interesting ruins which Pottinger had seen on his third march south of Nushki proved far more difficult. From certain topographical indications I concluded that on his way into Kharan he must have followed the route crossing the range of mountains south-west of Nushki by the Tafui pass. But the country being in Pottinger's days quite as devoid of permanent inhabitations as it is now, and, of course unsurveyed, his narrative does not supply such local names or other indicia by which his line of route or the site referred to could be fixed with precision on the modern map. Nevertheless, the close agreement of Pottinger's description with the ground seen by me on the Tafui route, as well as his mention of the Bel stream (his 'Bale') make me now feel certain that he actually travelled by this route. The information gathered from some Brahuized Hindus coming from Kharan, the only travellers we met en route, pointed to the existence of ruined mounds near the route, some miles to the north of Nauroz-Kalat. This was confirmed by what was known to some nomadic Brahui shepherds we picked up at our second encampment near a well in the dry bed of the Bel."

"Under the guidance of one of these shepherds I proceeded on the morning of the third day to the ruined site spoken of. It proved to be situated by the left bank of the broad river bed which is formed by the junction of the Bel with Baddo river, coming from the mountains to the north-east and known in its upper course as Lijje or Chiringi. The old site known like all ruins of this region by the general term of ' Kona-Shahr' so familiar to me from Turkestan, lies about 1½ miles below the junction just referred to, which is marked by the *ziarat* of Sheikh Hussain (Shah Hasan Zt. of north-western Trans-frontier Map No. 22). It occupies the angle formed between the bed of the united Bel and Baddo rivers and a small dry nullah known as Toji which joins it from the north-east. The distance from Nushki which by the map as well as by an approximately

accurate road estimate was shown to be about 65 miles agreed remarkably well with Pottinger's indications, but though there were the "several large mounds of earth and stone scattered over the desert" to which his description refers, no trace could be found of the "very extraordinary tombs of a quadrangular shape, each surrounded by a low wall of curious open free stone work", which he mentions at a distance of *circ.* 400 yards from the western bank of the river*.

Konashahr of Toji.

"The remains actually seen by me at this '*Konashahr*' of Toji were briefly these. Before ascending the high bank to the east of the river bed I noticed one of those ancient dams which are known in Kalat territory as '*Gabar bands,*' i.e., '*band*' of the Gabars or fire-worshippers, and which must have served to form storage tanks at periods when cultivation was carried on in parts of the country now devoid of all pemanent settlement. It consisted of an embankment circ. 40 yards long and about 20 feet broad at the base, built at right angles to the bank of the dry river bed and showing a core of massive masonry of unhewn stones. Above this 'band' the gravelly ground was thickly strewn for several hundreds of yards with rough stones once apparently used in the buildings and with fragments of plain pottery, while small oblong mounds of unhewn stones unmistakably marked graves. The latter may possibly be of relatively modern date and belong to the nomadic Brahuis who still visit these parts during the summer for grazing purposes. But the burial ground is no longer used now."

"Crossing the Toji *nullah* to the south, close to its junction with the river bed, I found in the angle between the two a debris-strewn mound measuring circ. 100 yards from north to south and about as broad on its northern face. The north-west corner rises steeply circ. 35 feet above the river bed. Here some recent digging had exposed short lengths of two walls, meeting at right angles. The masonry of these walls, circ. 3 feet in thickness, showed masonry of small unhewn slabs arranged in carefully adjusted courses and undoubtedly old. The walls appeared to have enclosed a small square room and to continue both to the south and east in the debris covered ground. Remains of walls of similar construction, circ. 4-5 feet in height, are traceable on the slopes where they may have served to form terraces. Plentiful old potsherds, among them fragments decorated in simple brown patterns on red ground, covered the top of the mound and its slopes. A second but smaller mound which occupies a little plateau to the south separated by a shallow ravine, shows similar pottery and much debris of rough stone material but no intact remains of walls. Where the two mounds are nearest to each other, remains of an old 'band' survive, built across the small ravine, with a thickness of circ. 8 feet."

"That the ruins just described are of some antiquity may be considered as certain in view of the deserted condition in which

*See pottinger's Travels in Baluchistan, 1817, P. 126.

this tract has been since long centuries like most of the rest of Kharan. The masonry of the walls, too, bears an ancient look and cannot possibly have been the work of Brahuis in their present stage of culture. But, in the absence of datable remains and in view of the extreme dearth of reliable historical information concerning these parts of Baluchistan in earlier periods, it would be useless to attempt any estimate of age in regard to these mounds and a similar one I passed some six miles to the north-east in a portion of the wide bed of the Baddo known as Toskan."

"Remains such as Pottinger describes might by their style and structural character have supplied some clue to the period of their origin and thus of the earlier occupation of their vicinity. But of such remains we could discover no trace on either bank of the river though the ground lay quite clear and open before us sloping down towards Nauroz—Kalat some four miles to the south. In a region with so dry a climate and so sparsely inhabited, it is difficult to believe that substantial ruins with carved stone work could within a century have disappeared without leaving some trace. I am rather inclined to believe in the possibility of some error in Pottinger's road estimate and of the ruins being really situated some distance further south. Yet neither the Hindus who had come from Kharan and whose information about the Toji mounds had proved quite exact nor my actual guide knew anything of ruined structures between Nauroz—Kalat and Kharan. Want of time did not allow me to make a personal search beyond Nauroz-Kalat, and consequently I must content myself with the hope that some future visitor whose attention may be called by these lines to Pottinger's interesting notice, will succeed in tracking the ruins. Whatever their character may have been—Pottinger could trace nothing whatever Muhammadan or Hindu in their style and had judicious doubts also about their having served as Zoroastrian places of worship. Their existence would prove a far higher state of civilization than these tracts have known for centuries."

SECTION C—POPULATION.

"The connection of Kharan with the west rather than with the east has been pointed out in the section on History and this connection has left its mark on the ethnography of the country, since there can be little doubt that a strong Persian strain runs through the veins of the Kharanis. The Nausherwani chiefs claim descent from the Kaianians and doubtless the rule of the Saffarid Maliks has also left its mark on the population. Many of the groups, composing the present population, claim Baluch affinities and if Dame's theory is correct that Baluch tribes made their way into Seistan at the beginning of the tenth century, it would not have taken them long to extend eastward into Kharan, how- Ethnographical history.

ever uninviting that country may have been. Names such as Mamojav* again indicate that the jat element which has already been shown to have spread in the neighbouring country of Mekran at the time of the Arabs, had extended further northward to Kharan. Of one tribe the Nikudrians whose defeat in 1383 by Miran Shah, son of Timur, in the plains of Kharan, has already been related, no trace remains unless it be in the words Mazar-i-Nikudar (Tomb of Nikudar) engraved on one of the Gwachig tombs. The Nikudrians are described as banditti who greatly harried Persian caravans in Khurasan but it is not certain whether they ever occupied Kharan permanently. In character, however, it may be noted they bear a striking resemblance to the Damnis of the present time. The population of Kharan includes elements of varied extraction from Afghanistan, from the Brahui hills, from Mekran and from Persia."

Density.

According to the recent Census (1961) the total population of the District is 42,483. The density of population works out about 2 persons per square mile. The greater part of the District is practically a desert, and is very sparsly populated. The position of the district in order of population is 61st in Pakistan and 44th in West Pakistan. In order of density also the district stands 61st in Pakistan and 44th in West Pakistan.

Growth of population.

The population figures for the last seven Census are as under.

Years.	Total population.	Increase/decrease Percentage.
1901	Omitted for political cosiderations from the scope of the Census of 1901.	
1911.	22,663.	—
1921.	27,738.	22.4%
1931.	23,358.	15.8%
1941.	33,832.	4¢.8%
1951.	54,573.	19.3%
1961.	42,483.	22.2%

Detail of population Census Conducted in 1961, is as follows;—

Locality.	Area in Sq. Miles of the District.	Total population.		
		Both sexes.	Males.	Females.
Kharan Tehsil ..	18,553 Sq. M.	23,588	12,574	11,014
Mashkel Sub Division ..		5,516	2,884	2,632
Rakhshan Sub-Tehsil.	..	9,899	5,216	4,683
Washuk Sub Tehsil ..	..	3,480	1,856	1,624
Grand Total ..	18,553	42,483	22,530	19,953

*Jav or jo is the mark of the Sindi genitive. Mamo Jau this means (sons) of Mamo.

The nomadic tendency of the Kharanis coupled with the fact that their chief wealth consists of flocks of goats, camels or sheep, and that cultivation is exceedingly precarious, with the exception of the District and Tehsil Headquarters where there is permanent habitation the bulk of the population live in *gidans* or temporary huts in the plains of the District. **Towns and Villages.**

The greater part of the District is adapted to pastoral rather than agricultural pursuits. Nearly three fourth of the population are purely nomads in their habits, and have no fixed settlements. They wander from place to place according to the season of the year in search of grazing for their flocks and camels. The Kambranis of Sarawan are interested in agriculture and they have settled permanently in Sarawan village. Similarly a few Nakibs and Washukis have a permanent settlement in Washuk sub-tehsil, and in Khudabadan village. Muhammad Hasnis and Rekis mostly depend on flocks and camels for their livelihood, and are constantly on the move as the exigencies of finding grazing for their cattle direct. The Rekis of Mashkel own large number of date trees in the Mashkel area which is also their staple food and chief source of income. **Migration, Immigration and Emigrants.**

The population of Kharan includes, elements of varied extraction from Afghanistan, from the Brahui hills, from Mekran and from Persia. At present immigration is insignificant, a few graziers from the Jhalawan area, Rakhshan and Mashkai being alone attracted by the pasture in good agricultural years. No immigration takes place from across the Persian border.

The statistics of age were collected at the Census of 1961, and detailed distribution of the adults and children by smaller age group will be found in the series of age table contained in the Census report 1961. **Age statistics.**

No regular record of vital statistics is maintained in the District. **Vital statistics.**

Detailed inquiries were made at the time of the Census of 1961 and these have been embodied in the report. **Infant mortality and Infirmities.**

According to the Census 1961, the total population of the District is 42,483 (males 22,530 and females 19,953) i.e., about 886 females to every 1,000 males. **Comparative number of sexes.**

The census of 1961 also includes an enquiry regarding the civil conditions and the distribution of population into four groups which is given below:— **Statistics of Civil Conditions.**

	Males.	Females.
Unmarried.	13,343	9,420
Married.	8,699	9,105
Widowed.	484	1,384
Divorced.	4	44

From the above it would appear that more than half of the population is unmarried, the proportion of unmarried being greater amongst the males. This is due to the fact that marriagable young-men have to wait for long periods before they are able to procure enough money to pay to the '*Lab*' (bride money) and other customary expenses.

Rural and Urban break-up. The population is predominantly rural. Out of the total population of 42,483 rural population is about 36,153.

Literacy. Only 1,226 people have been recorded as literates in the last Census of 1961. This comes to about 3% of the total population which is indeed alarmingly low.

Religious break-up. An overwhelming majority of population are Muslims but there are 84 Hindus. The Hindus have come from Nushki and have settled permanently in the District. A considerable portion of the local trade is in their hands and they also occasionally advance credits to *Zamindars*.

Marriage Customs. Marriage takes place after both parties have attained puberty. Among the well-to-do the bridegroom is generally older. The bride is usually about four years younger. In very rare cases infant betrothals take place, generally among very near relations. In case of maidens the marriage feast (arosi-nan) is provided for the bridegroom's party as well as the relatives of the bride at the expenses of the former, drums are beaten and sports etc., held.

Lab/Walwar. The amount of *Zar-i-Lab* (bride money) is an important factor in all matrimonial arrangements. Largely *Zar-i-Lab* is spent upon the bride in the shape of expenditure on clothing and ornaments and upon the marriage ceremony. *Lab* is realised from the bride-groom or his lawful guardian. There is no hard and fast rule, and the amount of *Lab* varies according to the position of the Bride's family, personal accomplishment of the girl, and the age and social standing of the suitor. The *Lab* paid for a widow is generally half of that paid for a virgin.

Betrothal (*Sang*). The prospective bride—groom generally has little say in the selection of his bride. When his parents or relations wish him to marry, they look for a suitable girl, the first step is to send old man, a syed or near relation to the father of the girl to make preliminary arrangements, and to ascertain if the appearance and other qualifications of the intended bride, are satisfactory. If the overtures are well received, a deputation of the bridegroom's friends and relatives proceeds to the father of the girl to arrange the details of (*Lab*) and the bridal dresses which have to be presented.

When these matters have been settled, a day is fixed for betrothal. This ceremony takes place in the house of the bride's father, and is attended by friends and relatives of both the parties. A sheep is presented by the bride-groom on this occasion which is slaughtered and eaten, the betrothal and the amount of (*Lab*) are publicly announced and prayers are offered for the welfare of the parties. The ceremony of betrothal is looked upon as binding and a man cannot retreat except under very exceptional circumstances. In the case of woman too the betrothal is absolutely binding.

Marriage.

When the lab has been fully paid (which is usually paid in cash but some times the nomads make payment in goats, sheep and camels), a date is fixed for the marriage and the final ceremony of *Nikah* is performed in accordance with Muslim rites at the bride's home. On all such occasions drums are beaten and sports held. In case of remarriage of a widow, *Nikah* alone is performed and other ceremonies are done away with.

System of exchange.

Mention may also be made of the system of exchange of girls which prevails among the tribes. Marriage with near relations, though not always the rule, is preferred, because exchanges can be easily arranged, the *Lab* payable is less, the parties are well-acquainted and their mutual relations are strengthened by such marriages. Under this system, if there is much difference between the ages or personal attractions of the girls, which are to be exchanged, the parents of the inferior girls have to pay an additional *Lab* in cash. Similarly an elderly man, who obtains a young wife in exchange for one of his own female relations, has to make an additional payment. This custom of additional payment of *Lab* is confined chiefly to the nomadic population.

Polygamy.

Polygamy is rare except amongst the well-to-do.

Child marriage.

Child marriage is not prevelant amongst the indigenous population, but the Hindus in some cases resort to child marriage some time.

***Haq-i-Mahr/* deferred dower.**

In addition to *Lab*, the bridegroom is called upon to make payment of dower/*Mahr* to the bridge. The dower is recognised and varies according to the position and status of the bridegroom, generally it is fixed according to *'Shariat'*. The dower or *Mahr* is either 'Prompt' or deferred and consists either of land and water or of camels or cash. Such dower becomes the alienable property of the wife and is usually prompt if given in land or animals and deferred if it takes the form of cash. Its determination is a matter of much discussion but the amount given to other sisters of the bride, if she has any, is usually taken as a guide. A man of position does not, of course, give so much dower for a woman of inferior social position as he would for a wife whose family is equal or superior to his own.

Jahez.

A father is expected to make his daughter presents proportionate to his means, such as cooking utensils, house-hold furniture, and a few ornaments, and in these things the wife also retains full proprietary rights. Occasionally also separation of property takes place in the father's life-time and the daughter receives her proportion.

Divorce.

Divorce is rare among the tribesmen, but it is not infrequent among the lower classes such as the Loris, Nakibs etc. The usual reasons for divorce are the disagreeable appearance or temper of the woman, immorality proved, or suspected, and petty theft. The method of divorce is for the husband to throw three stones or clods of earth, one by one, into the lap of the woman and to thrice repeat the words "I divorce you". This ceremony, if duly performed in the presence of witnesses, renders the divorce absolute. A woman can obtain a divorce if her husband is proved to be impotent or constantly maltreats and neglects her.

Status of woman.

Woman in Kharan is in a very inferior position to her sister in Mekran who enjoys all the privileges extended by '*Shariat*' and due to the larger dower which has to be paid for her. In Kharan the exculsion of women from inheritance is the rule and the rate of dower and bride money is comparatively low.

Inheritance.

Inheritance among males is governed by the general principles of the '*Shariat*' modified by tribal customs. Women are generally allowed no share in inheritance, but a person in his life-time may bestow on his wife, daughter or sister a portion of his movable or immovable property such as date-palms, camels, goats, sheep etc., which become the absolute property of the recipient. This, her dower and any movable property which may be given to a girl on her marriage by her parents such as house-hold equipment, carpets, cooking vessels, ornaments and the like, comprise every thing to which she can lay claim as her separate property. According to the custom of the country a woman cannot inherit property as permitted by '*Shariat*' and is only entitled to maintenance from her husband's estate. A daughter is, however, usually given any ornaments which formed her deceased mother's separate property. A woman who marries a second husband, other than the brother of the deceased, loses ipso-facto her right to dower given or promised by her first husband.

Language.

Western Baluchi is the language most prevalent and is spoken by about three-quarters of the people; the remainder speak Brahui. Urdu is being picked up by tribesmen very quickly and is fast becoming popular.

The Baluchi spoken in Kharan is similar to that in Mekran.

It is known as Rakhshani and is common among all the Rakhshani groups, including the Rekis.

Brahui is in use principally among the Garr-Sasolis, some of the Muhammad Hasnis, Kambranis and Sumalaris. The language spoken by the Garr-Sasolis is pure and resembles that spoken in the Sarawan country, the language of the Kambranis and Muhammad Hasnis differs somewhat from that spoken in Sarawan and resembles the Brahui of the Zagar-Mengals in Nushki.

Races and Tribes.

The following statement shows the distribution according to races and tribes of the indigenous inhabitants of the District. The information is based on the data collected during the Census of 1951, as in the Census of 1961 no statistical analysis of the tribes and races of the region was conducted:—

Tribe.	*Males.*	*Females.*	*Total.*
Baluch	12,960	11,019	23,979
Brahui	10,788	9,605	20,393
Pathans	123	172	295
Syeds	295	273	568
Other Muslims	4,542	4,074	8,616
Misc. Tribes	322	286	608
Hindus	72	42	114
Sch castes	..	..	..
Christians	..	..	..
Parsees	..	..	..

Important Tribes.

All persons living in Kharan, except the dominant class of Nausherwanis, designate themselves to outsiders as Kharani Baluch. The term "Baluch" distinguishes the common people from the Nausherwanis. Most of the Baluch or indigenous inhabitants apply the term Rakhshani to themselves as well. It is very popular and includes the Muhammad Hasnis and is applied locally to every one living in the plain. The Garr Sasolis and Sumalaris of the hills and Kambranis of the plain retain the name of Brahui. In *Sanads* of the eighteenth century to the ruling class by the Durrani rulers, the Chiefs of Kharan are addressed indifferently as Baluch Kharani and Baluch Rakhshani. Baluch therefore, was evidently a general term applied to the population as a whole whilst the addition of Kharani or Rakhshani was intended to distinguish those of Kharan from their neighbours, such for instance, as Mekrani Baluch.

As in the case of Mekran the large tribal units organised under one name and a single Chief for defensive and offensive purposes and possessing a complete system of tribal officers are absent. Nearly the whole of the population is composed of separate family groups living apart from and independent of one another. In a few cases, as with the Rekis of Mashkel, the larger units contain small eponymous groups some of which are "Barok," *i.e.*, new comers who are not of the same blood as the main body, but the patriarchal feeling which gives the headman of the group so much power among the Brahuis, is absent and each individual if he wished could deal direct with the chief without the intermediation of any elder of his group. Moreover little or no connection was maintained between groups, once fission had taken place. The characteristic of Kharan society therefore is a congeries of small groups loosely linked together by a common allegiance to a chief taken from the Nausherwanis. The fact is that the population of the district has for centuries resembled its moving sands, small groups like the particles of sand being driven into the country to settle for a time and pass on to some more favoured area. In the course of their migrations such groups have lost or abandoned their original tribal or racial appellation, and whilst adopting the general name of Rakhshani have added to it that of the locality where they have settled or of the head of the group from whom they are sprung. Hence such local names as Taghapi-Rakhshani, Washuki-Rakhshani and Hurmagai-Rakhshani or eponyms such as Kubdani-Rakhshani, Mendazai-Rakhshani, Betaginzai-Rakhshani and Amirari-Rakhshani.

Main divisions.

The population may be divided into the following divisions:—The Nausherwanis, a dominant class; the Baluch including the Rakhshanis who comprise the land-owning and settled classes who are engaged in agriculture, camel grazing, and flock-owning, and including the Muhammad Hasnis; certain miscellaneous groups, who have lately immigrated, chiefly Brahuis; Hindus; inferior races such as Nakibs and Loris.

The Nausherwanis.

Nausherwanis.—The Nausherwanis consist of a few families, all of whom are known as Shaozai, and have their headquarter at Kharan-Kalat. The Nausherwanis, as a race, are strong, stalwart men, of remarkably handsome features, and possessed, of great physical power. In character they are strong-minded, able and adventurous.

The Nausherwanis claim to be connected with the Kaianian Maliks but the authenticity of this statement cannot be substantiated. At the same time the frequent traces of the Maliks throughout Kharan render the claim not altogether improbable. It appears to be certain that the founder of the group has endowed

it with his eponym but it is a curious fact that in the *sanads* in the possession of the Chief from Nadir Shah and the Durrani kings it is only in the latest dated 1796, that the Kharan Chief is addressed as "Baluch Nausherwani." In previous *sanads* they are addressed as Baluch Kharani or Baluch Rakhshani. The latter appellation gives colour to the legendary account of the origin of the Nausherwanis which states that their ancestor Nausherwan, taking advantage of the solitary state of the country, with the object of robbing caravans passing through the Rakhshan valley to Mekran, established himself in a fort on one of the tributaries of the Sarap or Garruk river which is still known by the name "Nausherwan-Pishi"*. Owing to his prowess, the Pirakzai headman, then the most influential group in Kharan, gave him his daughter in marriage and his descendants in course of time rose to the chiefship. Historically the Nausherwanis first came into prominence during the troublous time which occurred in Afghanistan at the end of the seventeenth and beginning and middle of the eighteenth century and their Chiefs laid the foundation of the semi-independence in which the circumstances of their desert and unknown country has until recent times maintained them. Their influence extended southward by the connections they formed with the Gichkis, whilst eastward they formed matrimonial alliances with Kalat, one of their most famous members, Mir Ibrahim, brother of Mir Purdil Khan, married Bibi Banu, daughter of Mir Ahmed Khan of Kalat.

The respect in which the Nausherwani Chiefs were held by the Afghan rulers is exhibited by the titles in which they were addressed in their Sanads.

No.	Date of the Sanad in Muhammadan and Christian Era.	Name of the Emperor granting it.	Name and title of addressee and its translation.
1.	March 1717 AD / 1130 A. H.	Sultan Shah Hussain Ghilzai.	Rafat wa Ma-ali Panah Amir Ibrahim son of Abbas Khan Baloch Kharani (The shelter of dignity and grandeur).
2.	1717 A. D. / 1130 A. H.	do.	Rafat wa Ma-ali Panah Amir Ibrahim son of Abbas Khan and Zubdat-ul-ishtibah and Amir Shahdad and Amir Purdil Khan Baloch Kharani. (The shelter of dignity and grandeur and cream in purity).

* Pishi in Baluchi means the stream full of dwarf palm.

No.	Date of the Sanad in Muhammadan and Christian Era.	Name of the Emperor granting it.	Name and title of addressee and its translation.
3.	1740 A.D. / 1153 A.H.	Nadir Shah.	Zubdatul-Kabail Amir Purdil Khan and Amir Abbas. (The cream of families).
4.	1740 A. D. / 1153 A.H.	do.	Umdatul-Kabail Malik Purdil and Malik Abbas (The pillar of families).
5.	1740 A. D. / 1153 A-H.	do.	Umdatul-Kabail Malik Purdil and Malik Abbas Amir Purdil.
6.	1740 A.D. / 1153 A. H.	do.	Zubdatul-Kabail amir Abbas and Amir Rahmat Rakhshani (The cream of families).
7.	1737 A. D. / 1150 A.H.	do.	Zubdatul-Kabail Amir Rahmat Baloch (The cream of families).
8.	1748 A. D. / 1162 A. H.	Ahmed Shah Abdali	Mir Shahdad Baloch the ruler of Kharan (Hakim).
9.	1764 A-D. / 1178 A. H.	do.	Ali-jah Rafi Jai-gah, Ikhlas wa Akidat dastgah Daulat Khan Baloch Rakhshani Hakim-i-Kharan. (The Great, distinguished ,true and faithful).
10.	1759 A. D. / 1172 ' H.	do.	Ali-Jah Rafi Jai-gah Mir Shahdad Khan Baloch Kharan. (The Great and distinguished).
11.	1796 A. D. / 1210 A. H.	Muzaffar Shah.	Jahangir Khan Baloch Nausherwani.

A noticeable feature of these *sanads* is the designation of the Chief as head of the septs or groups (Zubdatul or Umdatul Kabail), a further proof of the varied sources from which the

population of Kharan is drawn. Reference has already been made to the terms "Baluch Rakhshani" and "Baluch Kharani."

The Nausherwani connection with Kalat probably dates from the fifteenth or sixteenth century but owing to their geographical position their allegiance to the Khans of the State was never the same as that of the Sarawan or Jhalawan chiefs. The Nausherwani Chief transferred his allegiance at his own convenience from Kalat to Persia or Afghanistan. When Kachhi fell into the hands of the Brahuis in 1740 and was divided among the tribes, the Nausherwanis would take no share owing to the position of dependence in which it would have placed them. The friendship with Kalat was closely cemented in the time of Mir Nasir Khan II. by Azad Khan, not only giving that ruler refuge at the time when Shah Nawaz Khan was placed on the throne of Kalat by the British in 1839 but by the marriage of his daughter Bibi Mahnaz. This lady was eventually the cause of great dissension between the next ruler of Kalat and the Nausherwanis owing to the former's ill-considered attempts to induce Bibi Mahnaz to marry him. In addition to matrimonial alliances contracted with the Khans of Kalat and Gichkis of Mekran, connections have been formed from time to time with the Jams of Las Bela. An instance is to be seen in the marriage of the then Chief's daughter to Mir Yaqub Khan, the uncle of Jam Kamal Khan in 1897.

The identification of the Kharan Chiefs with the Sarawan part of the Brahui Confederacy does not appear to have taken place until the time of Mir Nasir Khan II, when it is said that Azad Khan appeared in the Khan's *darbar* and addressing both Sarawans and Jhalawans asked "Brothers, who will take me as his brother," whereupon Mir Abdul Qadir, the Shahwani chief made place for him.

The rule of Primogeniture has been always followed in the selection of a new Chief and the present Chief of Kharan is Nawab Mir Mustafa Khan Nausherwani.

The other leading men among the nausherwanis are; Mir Baloch Khan, Mir Shahbaz Khan, Mir Sher Ali Khan, and Mir Muhammad Umar Khan.

Rakhshani Baluch.—Although the name Rakhshani, rather Rashkhani, as it is, locally pronounced, is such a popular appellation in Kharan, it is, as already explained, not applicable to a particular tribe in the sense in which that term is usually understood. Meaning originally merely a dweller in the Rakhshan Valley it has gradually been extended to include a variety of groups of different origin. Doubtless this popular extension is due to the alleged connection of the Rakhshanis with the Rind Baluch, for Baluch poems relate that the Rakhshani was one of the 44 bolaks or families of the Rinds which stayed in Kolwa. "In the wretched place where only barley grows. Rakhshani remained behind. There he biult a house for himself in the open lain." Some assert that the Reki and Damni were clans

Rakhshani Baluch.

of the Rakhshani and that whilst the Damni remained on the skirts of Persian hills and the Reki stayed among the Mashkel sands, the main body of Rakhshanis made their way to the Rakhshan valley whence they eventually spread northward to Kharan and Nushki.

An account is given below of each of the more important groups which identify themselves with the Rakhshanis from which their varied origin will be seen.

Kohi Siahpad.

The Siahpads or black feet, from *Siah* black and *pad*, foot, are said to derive their name from the black boots they wore on their first arrival in the country. They live on the lower slopes of the Ras Koh hills and in that portion of the Gwash valley irrigated by the waters of the Kallag and Bunap rivers.

The following are the divisions:—

1. Airofani.
2. Yalanzai.
3. Muhammadani.
4. Janganzai.
5. Lusi.
6. Nigwari.

They are mainly cultivators and are considered excellent hill climbers, crack shot and good fighting men.

Reki.

The Rekis are included and recognised as Rakhshanis but are generally known by the distinctive name of their clan. Tradition describes them as Rakhshani Rinds, who on separation from the main body, remained on the sands bordering the Rod-i-Mashkel river, hence their nick-name. "Rekis" that is sand men. The headquarters of Rekis in Kharan is Dehgwar but they are stated to own two villages in Jalk and to be widely scattered over lower Persia and northward in Mirjawa and Ladis. The following are the principal sections in Kharan:—

1. Nathuzai.
2. Brahimzai.
3. Razazai.
4. Bungarzai.
5. Nasroi.
6. Tachapi.
7. Kallagi.
8. Mor-Pishi.
9. Yalanzai.
10. Ganguzai.
11. Sarawani.
12. Mullazai.
13. Sasoli.
14. Shai.

The Mullazai, Sasoli and Shai are affiliated groups. The section of the headman is the Malikshazai (Nathuzai). Sardar Muhammad Murad Khan Nathuzai is the present influential and

leading man of the Rekis of Mashkel Sub Division. The Rekis possess flocks of camels, goats and sheep of which they are large breeders. They own date groves in Dehgwar and possess a good area of cultivable land along the left bank of the Rod-i-Mashkel but are very poor cultivators.

Sohrs claim to be Rinds from Kolwa in Mekran. They live along the banks of the Baddo river and their head man is *Mir Abdul Rahman*. They are sub divided into four sections:— Sohrs.

1. Khanazai. 2. Khushalzai.
3. Lashkarizai. 4. Tondai.

The Sohrs are cultivators and also keep a few herds of camels and flocks of sheep.

The Pirakzai are described as some of the most ancient inhabitants of Kharan and to have occupied the country after the Arab occupation. As the Nausherwani influence rose, that of the Pirakzais fell until they became a mere tribal group without wealth or any special status. They are owners of land within the area irragated by the Baddo river, and the Sarap confluent. Their headman at present is *Mir Ashraf Khan* and they are divided into the Pirakzai, Bangulzai and Pindokzai sections. Pirakzai.

The Mamojav whose headman is *Mir Azgul* are sub-divided into the following sub-sections:—Badinzai, Nindavzai and Khurd Mamojav. The Mamojav own land in the Baddo river valley to the north-east of the Khargushki Band known as Mamojav-i-Watan. Mamojav.

The Kuchai-Siahpads, or Valley Black Feet as distinguished from the Kohi or Highland Siahpads, claim to be Sangors and to have come to Kharan from Kahuri Kalat in Kech many generations ago. They now live at Hurrao in the basin of the Sarap river where they own cultivable land. They are sub-divided into the Husainzai, Daruzai, Mazarzai, Haiderzai, Miskanzai and Jalalzai sections. The last named are strangers connected by marriage only with the Siahpads. The headman at present is *Naib Muhammad Ismail.* Kuchai-Siahpad.

Amirari claim to be Syeds, descendants of one Syed Amir whose *gumbad* is in Kutan-Kalat. It is said however, that the actual Syed stock emigrated to Panjgur several generations back. The present Kharan Amiraris are not therefore real Amiraris, but Gadors of Jat or Jadgal origin and obtained land by marriage with the Amiraris. They own lands in Kutan and on the Baddo river in the Shimshan-Salambek areas. At present the headman of Amiraris is *Faqir Noora.* Amirari.

The Kubdanis are said to be Musiani Zahris from the Jhalawan country and to take their name from one Kutbuddin. This man gradually acquired influence and attracted outsiders to Kubdani.

his clan which is divided into the following sections:—Siahizai, Rekizai, Mendazai, Sahakzai, Kassabzai or Shahozai and Isazai. They are agriculturists and also keep herds of camels and flocks of sheep. Their lands lie on the Baddo river between Sorago and the Rek-i-Hurmagai. They are noted for their bravery and a good many were enlisted in the chief's forces in the past. The headman at present is *Mulla Muhammad Ibrahim.*

Halazai.

The Halazai claim to be connected with the Kalandrani Brahuis. Their headman is Mir Ahmed Jan. Their head-quarters is at Washuk where they own irrigated lands. They also own dry crop land in Bakat, Jhundum and Khargushki. They are chiefly cultivators but a few are camel owners as well. Their septs are the Shahristanzai, Karimdadzai, Mir Dostzai, Sahibdadzai, Bijarzai and Muhammadzai.

Mastihanzai, Hotkari and Hejibari.

The Mastihanzai, Hotkari and Hejibari may be dealt with together, as their social status is somewhat higher than other groups on account of their having accompanied the Nausherwanis to Kharan and their long and friendly connection with the Nausherwanis. The Mastihanzais are proud of their association with the old Kharan Chief, Purdil Khan, whose body they brought from Persia in 1740. At present their headman is *Mir Faqir Muhammad.*

Hotkari.

The Hotkaris live in Joda-i-Kalat and also own lands in the Sarap valley. Their Sub-sections are the Alambegzai, Tangazai and Miranzai. Their headman at present is *Mir Ghaus Bakhsh.*

Hejibari.

The Hejibaris own lands in Hurmagai, Hetak and Swaren in Gwash and also in Jalwar. They are large flock and camel owners. They are divided into following Sub-sections:—

1. Hejibzai.
2. Salarzai or Kharenazai. ...
3. Fatehzai.

Their headman at present is *Mir Abdul Rahman.*

Taukis.

The Taukis, whose name is probably derived from the fortress of Tauk, which Timur took on his march from Seistan to Bast in 1383, live in separate groups at Hurmagai and in Sarawan. Neither group has any connection with the other. The Taukis of Sarawan are known as the Samezai and are attached to the Kambraris. A large number of these Taukis have migrated to the former province of Sind and are engaged in cultivation.

The Taukis of Hurmagai claim connection with the Barr Kishanis of Panjgur. Originally shepherds they are now cultivators as well, owning land in Hurmagai. Their headman is

Mir Gul Muhammad. They intermarry with Hejibaris and Mastihanzais.

Washukis. The Washukis who claim that they accompanied Malik Dinar, the founder of Washuk, from Persia, possess the Shahri stream in Washuk. They are cultivators and their headman is Mir Fateh Muhammad. They are sub-divided into following sections:—

Shahozai, Jullizai, Hejibzai and Sheikhzai.

Isazais. The Isazais describe themselves as Chhuttas and came on to Kharan from the south of the Jhalawan country owing to a dispute about the chieftainship. They live in and cultivate the valleys of Beseima and Zayak and their language is the Jhalawan dialect of Brahui. Their septs are the Bizanzai, the Ramadanzai, the Siahizai, the Kharenazai and the Shahizai. Their headman is Mir Pasund Khan.

Muhammad Hasni. The Muhammad Hasnis live at Bakat, Talong, in Shimshan and Salambek and other Places. Here they have taken to cultivation as tenants but ordinarily the Muhammad Hasni is a pure nomad, moving from place to place in search of pasture for his flocks and camels. They are divided into following sub-sections. Kiazai, Yagizai, Keharai, Durrakzai, Haruni, Mardanshai and Zangiari . Their headman at present is Mir Gulab.

Kambraris of Kharan. The Shahbegzai Kambraris of Kharan are true Brahuis and connected with the Ahmadzai Khans of Kalat. They originally came from the Shahbegzai village near Norgama in Zahri. Shahbeg had four sons, Mir Hasan, Mir Zahro, Mir Bullo, and Mir Pirak, from the first of whom the Kharan Kambraris trace their descent. The Shahbegzais claim to be distinct frcm the other Kambraris of Jhalawan, the Sobazais.

The Shahbegzai Kambraris consist of the Misri Khanzai, Burjalizai and Mulla Hasanzai and all the three live in Sarawan (Kharan Tehsil). The heaman of the tribe at present is *Mir Asad Khan.*

Miscellaneous races. The Nakibs, who are to be found in Washuk sub-tehsil, are divided into two main divisions, Bahl or upper Nakibs, and Jahl or lower Nakibs, according to the position which they occupy in the Washuk date groves. The upper Nakibs consist of the Kallozai, the Lallazai, and the Ihtiarzai, whilst the lower Nakibs include the Mirgindzai, the Gwahramzai, the Aidozai, the Mazarzai and the Habashazai. The Nakibs are said to have accompanied Malik Dinar, who founded Washuk, to that place and appear to have been much better off in pre-Nausherwani times, as they were in possession of land which they have now almost entirely lost, with the exception of some small shares which they hold jointly with the Washukis and Halazais.

They possess certain rights in the date trees of Washuk owing to the custom by which a right to a quarter share is acquired in all palms planted by them.

Loris.

The Loris are settled throughout the District. A Lori if asked who he is, will not describe himself as a Lori but will say that he is either a Sarmastari, the name affected by nearly all Loris, or an *usta.* The latter name refers to the profession of artisans or tinkers, in which all of them are engaged. The Chandanzai have a reputation as poets and musicians and compose and sing ballads in praise of their patrons. They generally mend agricultural implements on contract and are paid in cash for any special piece of work.

Hindus.

Hindu community is in a very small number in the District. Their number has increased since the establishment of Pakistan and a number of Hindus have come from Nushki. They do business in retail trade and money lending. They are by origin Sindhi, and speak Sindhi at home, but their long residence in the country has acquainted them with Baluchi. As in other parts of the Region, they are not very orthodox in their religious observances. Their headman is Chaudhry Dhaman Dass.

Physical Features.

The Nausherwanis, as a race, are strong stalwart men and possess handsome features. Sir Thomas Holdich remarks that "as a fighting raiding, restless clan they are perhaps unequalled on the border." They are famous for their hospitality. The Rakhshanis and Muhammad Hasnis composing the greater part of the population, as a rule possess oval features, high noses and wheat coloured complexions. The Rakhshanis can generally be distinguished by their hazel eyes. They are unexcelled as camel drivers and always carry arms. They are quiet and peaceable in character. The Siahpads of the hills are distinguished from other people in the district by their darker complexion and smaller stature. They are extremely active and are said to be good shots.

The womenfolk are very hard working and live a life of constant toil. They help their husbands in the fields and do domestic duties. In their limited leisure hours they remain busy in sewing, spinning and carpet-making.

Religion.

The majority of the people are Muslims and follow the Hanafi doctrine. A firm belief in the power of saints is universal. Their shrines are held in great reverence, and goats or sheep are offered in sacrifice. Blessings are also invoked by shaving the heads of children at the shrines, in fulfilment of vows made in times of illness.

Occupations.

The population of Kharan is divided into the dominant class, land-owning agriculturists, tenants, flock-owners and artisans. The members of the dominant class used to get their lands cultivated

by the servile class, such as Nakibs in Washuk Tehsil, and by the tenants elsewhere in Kharan. Nearly all the Rakhshanis are land-holding agriculturists and in almost every case they combine agriculture with flock-owning and camel grazing.

Customs and usages.

The giving of a daughter in marriage is considered the test for social equality, while the system of exchanging news (*hal*) determines racial superiority. If Nausherwanis are present, the chief or, in his absence, the oldest member of his family or group is the *Habar-Waja* or the "Lord of the News." Syed would rank next in order. The Baluch are famous for thier hospitality. A stranger is generally entertained by the headman of the village. A peculiar characteristic of Kharan is that the host generally expects some gift from the guest, especially if the latter appears to him to be a man of some means. The custom of raising subscription on certain occasions such as marriage and circumcisions known as *Bijjar,* prevails in Kharan. For weddings *Bijjar* is only raised by the bridegroom's party. Subscriptions are raised either by the person concerned directly, or through his nearest relations. All the relatives, friends, fellow-tribesmen and even strangers are visited for this purpose and donations in the form of cash, sheep, goats, etc., are received. This system is however, dying with the advancement of education and enlightenment. *Bijjar* has become voluntary now.

Co-Operation among individuals or group.

The system of raising subscriptions on certain occasions known as *bijjar* prevails in Kharan as in Mekran. In Kharan, however, strictly speaking, *bijjar* is at present raised only on the occasion of marriages though the principle applies to the recovery of fines and blood compensation also. Theoretically all contribution are voluntary but when *bijjar* was raised for the Chief, sufficient pressure was to be brought on those from whom it was collected to ensure that no refusals occurred. *Bijjar* for the Chief or his son was to be recovered from every married man as a rule through the respective head-men and varied from a minimum of Rs. 2 or a sheep to a maximum of Rs. 100 or a camel according to the means of the donor. Other members of the dominant class recovered *bijjar* under the general control of the Chief.

When a death occurs, it is customary, as in Mekran, for relations, neighbours and friends to bring a gift with them when coming to offer their condolences to the relatives of the deceased. Such gifts from relatives generally consist of sheep and grain, while those from neighbours, friends and fellow-tribesmen sometimes take the form of cash. The former is known as '*langari*' and the latter as '*purs.*' On the occasion of a death in the Chief's family, similar gifts in the form of sheep and cash are accepted by him, but they are entirely voluntary and are never enforced. The sympathy of the people, on the other hand, is re-

ciprocated by the Chief extending to them the payment of *purs* and in many cases by his offering condolences either personally or through his son.

Manner of spending day by a head-man cultivator and shepherd.

It is only the dominant class and the few well-to-do persons in the country who can afford the time for a midday *siesta*, as is the case in Mekran. Such persons spend the day like the better classes of Mekran, their midday sleep being accompanied by shampooing, whilst some one tells a story or sings a lullaby.

The rest of the people live a harder life than the Mekranis and, as already explained, a cultivator's energy and attention are divided between his crops and his flocks. On the one hand he is busy at seed time and harvest either with his own work or in supervising his tenants and labourers, whilst on the other, his live-stock demand much care throughout the year.

A shepherd if pasture is available in the vicinity, leaves his village at dawn with his charge, returning at *chasht* about 9 a.m. when the sheep are milked and the shepherd has his meal. Meanwhile in places where well water has to be used, the flock-owner and his family have proceeded to the wells and have filled the tanks ready for watering. Here the flocks are brought after milking and the scene which takes place is most picturesque. After the flock has been watered it is allowed a rest, whilst the shepherd amuses himself with his reed pipe (*nal*) or in conversation with his fellows. In the afternoon he returns to the grazing grounds and does not come back to the village or encampment until it is almost dark. The second milking then takes place, followed by the shepherd's evening meal.

At times when all pasture in the neighbourhood has been consumed, the shepherd is sometimes absent from his home for weeks, only returning at intervals to replenish his store of rations which he largely supplements with the milk from his animals.

Food and Health.

Most of the people take only two meals a day. The morning meal is taken at about 10 a.m. (*Swarag*) and the evening meal is taken soon after sunset (*Sham*). Those who are well off add an early breakfast (*Nihari*). Early breakfast generally consists of Wheat or Juari cakes with butter or milk. Occasionally dates are eaten. The morning and evening meals consist of Wheat or Juari cakes with milk or curd and sometimes butter. Wheat flour is the staple food. They eat meat occasionally, but milk and its preparations are preferred. Rice is only taken on the festivals or other occasions of importance. Fowls are considered a delicacy, as these are very few in the country. The inhabitants of upper Kharan use Pistachio fruit as a relish with their Wheat and Juari cakes. Almost all the people have taken to black or green tea. People are generally healthy in this district.



Girls in their typical dress.

The ordinary clothing is poor in quality and consequently cheap. A land owner wears a muslin turban, generally tied over a *kullah*, a shirt reaching to the knees and made of white long cloth, and a baggy trousers made of the same cloth. These are sometimes dyed black or blue. To the above is added a *chadar* of thick sheeting, double width for winter wear. A flock owner or a tenant wears a shirt and trousers and in winter a small turban tied round a small round embroidered cap with a wrapper, all made of cotton. The uses of the *chadar* are many. It is used as a towel, waist band or head dress and for tying things to be carried. A Kharani is also very fond of a waist-coat. Militia cloth is also becoming popular among the masses. A woman's dress is simpler than a man's, but its quality is generally better. The use of the long shirt reaching to the ankles and of the *chadar* is universal. Their shirts and *shalwars* are made of coarse cloth of black, red, green and blue colours. Of course, the upper class and the well-to-do persons wear silken and superior cotton cloth. Nomad women wear sandals like the men, while the women of upper classes use shoes without points called '*Laghati*'. Dress.

The people of Kharan are mostly nomads and use *Gidans* or blanket tents in winter and in summer generally accommodate themselves in temporary structures of tamarisk boughs and bushes, thus saving the trouble of the transportation of the material. The well-to-do persons, the zamindars and shopkeepers of Kharan proper have constructed mud houses. Dwellings.

All the new constructions carried out by the Government under the Second Five Year Plan are of cement concrete blocks and iron bars. All these buildings are of modern type.

The important ceremony celebrated at the birth of a child is locally called '*Shasha*.' which is similar to that of '*Chatti*,' in other districts. It is performed on the 7th night after the birth and the child is given a name on this occasion. The relations and friends are entertained on sweets, etc. Birth and Deaths.

The method of burial is that prescribed by Islam. Much stress is laid on the ceremony of *amanat* (trust) according to which the body of a person, dying elsewhere than at home, is temporarily buried pending removal to the native place of the deceased or to such other place as he may have directed. In case of death *Qul* is held on the 3rd day and alms are distributed. *Chehlum* is observed on the 40th day when special prayers and *Quran Khwani* is held. This marks the formal ending of the mourning.

Few indoor games are indulged in. Men are fond of playing the musical instruments known as *Danbura, Rabab* and *Siroz* (Guitar). The boys are fond of knuckle-bones (Majol) and the girls play with dolls. Amusements and festivals.

Of outdoor games, such as target-shooting and game-hunting, are common among the dominant class and most of the Nausherwanis are good shots. On the occasions of wedding they are fond of racing and shooting at a mark from the horseback. This is known as *Sparlo*. The local Baluch dance (*Chap*) is also performed at wedding and on Eid festivals.

Shrines.

The following are important shrines in the District:—

1. The Shrine of Malik Kambar or Pir Charik at Eri Kallag.
2. The Langar-i-Malik Ras Koh on the top of the Ras Koh peak.
3. The Langar-i-Chiltanan in the Lus-Kallag area.
4. Shrine of Dur Malik on the top of the Dur Malik-i-Dhik.
5. Pir Puchi near the Tatagar Pass.
6. Malik Rasani by the Rasani river.
7. Shrine of Shai Shadi in the Jalwar pass.
8. Malik Abidar's shrine by the Abidar stream.
9. Shrine of Malik Kanian by the Kanian river.
10. Shrine of Malik Surinda at Surinda Koh peak Tehsil Kharan.
11. Shrine of Bibi Lohari on the bank of Lohari river.
12. Shrines of Malik Bahram Shah-i-Gumbad Bibi-i-Gumbad at Washuk are held in great reverence .

Rules of honour.

A knowledg of the rules of honour '*mayar*' prevailing among the people is not without importance from the point of view of the administration and short reference to them will not be out of place. It made it incumbent on a Kharani:—

1. To avenge blood.
2. To fight to the death for a person who has taken refuge with him. The refugee is called '*bahot*' and is always maintained by his protector so long as he remains under the latter's roof.
3. To defend to the last property entrusted to another such as a bullock, camel, cash or ornaments.
4. To be hospitable and to provide for the safety of a guest.
5. To refrain from killing a woman, a Hindu, Lori or a boy under the age of puberty.

6. To pardon any offence if a woman of the offendar's family comes to intercede with the person aggrieved.

7. To refrain from killing a man who has entered a shrine of a Pir and so long as he remains in it.

8. To cease fighting when a woman bearing the Holy-Quran on her head intervenes between the parties.

9. To punish an adulterer with death.

System of reprisals.

In the olden days blood could only be avenged by taking the blood of the offender, and if the offender himself was out of reach one of his nearest relations, viz., his brother, father or cousin was killed. Such a system was liable to extension with the result that the life of any member of the offender's tribe was taken. When authorities or friends succeeded in persuading parties for an arbitration the losses on either side were reckoned up,and if numbers were equal, compensation was paid to the side which lost the last man at different rates according to the social position and status of the concerned. This system has been modified now and the aggrieved party can seek redress in the Court of Law and the cases are decided according to *Shariat* and *Riwaj*.

Name and Titles.

In the case of women, names beginning or ending with Bibi, Khatoon or Naz are popular, such as Bibi Naz, Dur Khatoon, Mah Naz or Gohar Naz etc. Abbriviated forms of the long names given to men such as Tajo for Taj Muhammad, Shero for Sher Muhammad, Pirak for Pir Muhammad etc., are commonly used. In addition names peculiar to the Baluch include Lalla, Bijjar, Kannar, Jihand and Qullian. The suffix Khan and prefix Mir are generally used by the dominant races.

CHAPTER II

ECONOMIC.

SECTION A—AGRICULTURE

Agricultural conditions.

The agricultural conditions of Kharan approximate closely to those of Mekran and the Chagai District.

Agriculture in Kharan is still in a primitive stage. Since the establishment of the Department in Kharan, signs of change are manifest in the form of demand for better seeds, fertilizers, Plant Protection measures and for tractors. The demand for sinking open surface wells by local Zamindars, too is on the increase.

No Agricultural statistics are available but rough estimates indicate that arable land is insignificant when compared with the total area it ranges between 2.5 percent and 3 percent.

Chief centres of agricultural activity are Gwash, Jalwar, Hurmagai, Sarawan, the Beseima valley, the Baddo river, Washuk and along the banks of the Mashkel river in the Mashkel Sub-Division. The rest of the country is mostly an arid waste, barren and unproductive, though considerable tracts of rich alluvial soil exist along the skirts of the hills and the Rod-i-Mashkel. Owing, however, to peculiar hydrography of the country and the difficulties of irrigation, there is not much scope for expansion of agriculture, though more area is being reclaimed with the help of earth-moving machinery, and emphasis is being laid on raising yields per acre on irrigated areas by adopting improved agricultural practices. The Sub-soil water level is generally low, being about 70 feet in the majority of cases and well irrigation is impracticable except in Dehgwar and Washuk where water can be found at a level of 5 to 25 feet below the surface. Inspite of the severity of the winds and the menace of the moving sands there is great scope for bringing more areas under cultivation, by adopting modern methods. Particularly date-paml cultiavtion on a large scale has promising future.

Soil.

The arable soil is for the most part, alluvial and extremely fertile. The best quality is called "*Matt*" and consists of a thick layer of silt containing a mixture of earth and sand. It is found in greater part of Gwash and Jalwar, at the mouth of the Mashkel, and along the lower courses of the Sarap and the Baddo rivers. It requires less water retains moisture for longer durations and is suited for all crops. Next comes "rek-pad" in which, as the name imports, sand constitutes the predominant element. This soil occurs in the culturable area at the mouth of the Mashkel river, along the beds of rivers and in Hurmagai. Juari and Melon crops are mostly grown in it.

"*Zhalli*" and "*Siahmosh*" are gravely soils in which date-palm alone can thrive well. '*Zhalli*' is distinguished from '*Siahmosh*' by the absence of sand, which predominates in the latter. '*Zhalli*' occurs mostly in Washuk, and the *Siahmosh* in the Dehgwar area.

Considerable tracts of '*Shorbast*' containing a large admixtrue of salt, and of hard clay called "*Pat*" also occur in different parts of the country but they are totally unsuitable for agricultural purposes.

Rain fall and system of cultivation.

Local rainfall is scanty and insufficient for agriculture purposes and the crops, therefore, depend for irrigation largely on the floods brought down by rivers and hill torrents, which are carried to the fields by artificial channels and embankments. The only streams which have perennial supply of water are the Baddo, Sarap, Gurruk, Kallag, Zahragan, Palantak and Mashkel, but the extent of land irrigated by them is very small as compared with the flood-fed area.

Population engaged in and dependent on agriculture.

About 60 percent of the population is engaged in agriculture, but owing to small area irrigated from perennial sources and the scanty rainfall, only a small proportion of population is exclusively agriculturist. Majority is compelled to combine agriculture with flock-owning. The chief land owning tribes are the Nausherwanis, the Rakhshanis and the Rekis. The Nausherwanis cultivate their lands through tenants who are either members of other tribes or Nakibs. The well-to-do Rakhshanis also employ tenants from alien tribes but the majority of them, and especially the Siahpads of Kallag, carry on agriculture themselves. The Nakibs and the Muhammad Hasnis are the principal sources from which tenants and agricultural labour are drawn.

The tenant receives a share of the produce commensurate with the part taken by him in the production of the crop. In flood crop area, if a tenant supplies labour only, implements bullocks and seed being suplied by the landlord, the tenant receives one-fifth or one-sixth of the produce. A tenant supplying bullocks as well as labour receives one-third of the produce. A tenant supplying labour, bullocks and half the seed receives half the produce. If the tenant supplies labour, bullocks and all the seed, the landlord takes one-third or one-fourth of the produce. A tenant who takes waste land and embanks and brings it under cultivation, has an occupancy right in such lands and pays the landlord from one-fourth to one-sixth of the produce. In Washuk, a Nakib has occupancy right over ¼ of the date trees planted by him. In the case of irrigated land a tenant in return for only labour receives one-third of the grain produce, and one-fourth of the garden or date produce These rates also apply to '*Palezat*' or cucurbitaceous crops.

The Rekis devote little attention to agriculture and confine themselves chiefly to the cultivation of the date-palm, on which as well as on their live-stock and transport business they depend for their subsistance.

Sowing and harvesting times.

The sowing and harvesting times of the principal crops arranged in their order of importance are exhibited in the following table:—

CROP.	SOWING TIME.		HARVEST TIME.	
A. Rabi Crops.—	From.	To.	From.	To.
Wheat.	October.	December. (though, if rains are late sowing may extend to middle of February).	End of April.	Middle of June.
2. Barley.	December.	End of January.	April.	End of May.
3. Baqla.	October.	November.	March.	April.
4. Lentil.	October.	November.	March.	April.
B. Kharif Crops.—				
1. Melons 2. Juari (early crop)	Sown together in March and April.		June for Melons August for Juari.	
3. Juari.	Late June and July.		October and November.	
4. Onion.	February.	March.	August.	September.
5. Dates.	Suckers transplanted in March and April.		Crop on mature trees gets ready from Mid June and last upto end of September depending upon the variety.	

The Rabi crop is the most important and is the one on which the population of the northern and eastern parts of the District depend for their subsistence. In the south-west sufficient grain is not grown and the inhabitants live on dates or on grain imported from other parts of the Province of West Pakistan and distributed by the Food Department.

The cultivator's busiest season is from October to December, when they are engaged in repairing *'Bunds'* and embankments and in ploughing and sowing for the spring harvest, and again in May and June when they are engaged in reaping the harvest. The months of March and April are periods of comparative leisure and the majority of the villagers move to the sandhills with their flocks and herds.

Wheat.—By far the most important and the staple crop of the people is wheat. It represents about 70 percent of the total produce of the district. Three varities known locally as '*DAYAK*' '*TRUKKI*' and *PASHMIK*' are grown. *Dayak* is the best for other than irrigated areas, as it requires little water. Trukki was first imported from Helmand. It is inferior to *Dayak* and is only used when *Dayak* seed is not obtainable. *Pashmik* is preferred to the other varieties for cultivation in the areas under permanent irrigation in the hill tracts of Kallag and Nigwar, but it requires plenty of water and cannot be grown in rain crop land. The chaff of this variety is not considered good for fodder. Of late the Agriculture Department has introduced C 591, a general purpose variety on irrigated areas. It is becoming popular with growers and is replacing *Pashmik* which yields less than C. 591 Annually about two thousand maunds of this variety are distri buted among Zamindars. Principal crops.

Wheat is generally sown by drill in areas irrigated by floods. The sowing commences in October and continues till the end of December, extending to the middle of February should the winter rains be late. Soon after the spring rains the areas sub-ject to flood irrigation is ploughed over, harrowed and left untouched till the sowing time comes. Unless this ploughing is done it is believed that the moisture cannot be retained and that it evaporates or percolates to a lower stratum. The moisture preserved in this manner is sometimes sufficient to raise a crop without requiring a second shower of rain. Should the lands, however, be irrigated by floods a second time, the process of ploughing and harrowing is repeated for the same reason. When the sowing time approaches, the fields are ploughed over once again and the seed is sown at the same time. In the month of February the young crops are browsed by cattle and sheep.

In irrigated areas the lands are first watered in October, and then ploughed and harrowed and laid out into small beds after the seed has been sown-broadcast. Second watering is given about a week after the seed appear above ground. A third watering is seldom required, but if it can be afforded it is beneficial to the crop. The crops attain maturity by the end of April and the harvesting commences early in May and lasts till the middle of June. Threshing is done in the ordinary way with cattle, the grain is trodden out and the chaff separated by winnowing with the "*Charshakha.*" The grain and the chaff are stored separately in pits which are covered with earth and sand. A pole erected on the top of the mound called '*Khurrum*' marks the site of a granary. Unless grain is stored in this manner it is liable to be attacked by an insect called "*Sulik*" which eats out the substance of the grain. The green crop is also subject to mildew or (*Surkhi*) which is caused by the stoppage of winds after the spring and summer rain falls. The effects are more serious in the irrigated lands than elsewhere. Sudden variations in temperature, severe winds and frost are also liable to damage the wheat crop.

Juari.

Juari (Andropogon-Sorghum) is the chief autumn crop but compared with wheat it occupies only about thirty percent of the ploughed soil, annually.

There are three varieties, the *'Semahi' 'Dadari'* and *'Haftaki'*. *Semahi* being the most popular one and haftaki inferior to the others.

In rain fed lands *Juari* and melons are sown together. The sowing takes place in March and April and the *Juari* crop is harvestd about the middle of August. Sometimes *Juari* is sown late in June and July after the summer rains and harvested in October and November. This occurs, however, as a rule only when the wheat crop is a failure. More frequently the lands are reserved for the next year's wheat cultivation.

In the irrigated area, Juari is first sown in small beds in the month of May and shortly afterwards the fields are watered. After about 50 days the seedlings, when about a foot high are transplanted into the main fields.

About three and a half months after the transplantation called *"arod-jang"* the crop attains maturity and is harvested, threshed and stored in much the same manner as wheat. *Juari* stalks are of two kinds *'Turi'* and *'Kangar*! They are used as fodder, but *"Turi"* being sweeter is eaten when green by the people as sugarcane. If chewed in an unripe state, however, it produces fever.

Barley.

Barley is only a subsidiary food crop and its cultivation is insignificant, except in Kallag, and Washuk areas.

Melons.

Water melons in Kharan grow to an unusual size, sometimes attaining a weight of from 30 to 40 pounds each. These are of three varieties, *'Galasht-tukhum' 'Kulkusht-tukhum'* and *'Tambak-tukhum. 'Kulkusht-tukhum* is most widely cultivated but *'Galasht-tukhum'* and *Tambak-tukhum* are considered to be superior quality. The best known kinds of sweet melons are called *'subz-dastambo', 'Zard-dastambo'*, and *'Askari'*. The *askari* is the best kind and is distinguished by a rough, green skin from the others which are of a yellowish colour.

The melon seeds are sown in the same furrows with *Juari* seed in the dry crop areas, their cultivation in irrigated lands is also in vogue. The melon is very hardy and requires little attention. The fruit ripens in the beginning of June and lasts till the end of September. The melon crop is a very important one to the Kharani. Melons are produced in great plenty and the surplus produce is split open, the rind used as fodder for the live-stock and the pulp dried for consumption in the cold weather. The seed is also used as food especially on a journey and is



A grove of palm Dates at Washuk.

carefully collected and preserved. Any surplus that remains after setting apart a quantity for the next year's seed, is eaten parched in winter, or, in years of scarcity is pounded and made into bread.

When the melon crop is very abundant, horses, camels and cattle are fed on them. This is very beneficial to the live-stock, who quickly get fat on melons.

The date is chiefly grown in Washuk, Dehgwar (Mashkel) and Kallag, while patches of date groves are met with in Nauroz-Kalat and Palantak. '*Rabbi*' and '*Kuroch*' are the two kinds commonly cultivated. The former is by far the best, but grows only in Washuk and Dehgwar while the latter, a very inferior quality, is found over the rest of the area. In addition to these two, the following six varieties of dates are also grown in Kharan but they are confined to the areas shown against each:— **Dates.**

Varities	*Places.*
1. Kaluth.	Nauroz-Kalat.
2. Sharifa.	Washuk.
3. Dandari.	Washuk valley, and Kallag.
4. Zardan.	Nauroz-Kalat, and Kallag.
5. Hushkench.	Mashkel.
6. Kiaskoon.	Kallag.

The date harvest lasts from the end of July to the beginning of October. The system of cultivation is practically the same as in Mekran with the only difference that while in Mekran constant irrigation is essentially necessary, in Kharan the necessity of watering is dispensed with once for all, as soon as the suckers take root. The suckers are cut off from the parent tree in March or April and are planted in pits varying in size from 4 to 5 feet deep and about one to one and a half feet in diameter. Water is found not much below the surface in Washuk and Dehgwar and these young plants are fed by the water which appears in the pits. In Washuk the pits are kept open till the plant takes root after which they are filled with earth and no further watering is required throughout the life time of the tree. In Dehgwar however, the pits soon, get filled with the sand carried by the '*bad-i-sad-o-bist roz*' (120 days winds), and it is necessary to feed the plants from a well which is dug in the centre of the groves till such time as they take root after which artificial watering is never required.

Total number of date trees in Dehgwar was estimated in 1903 at about 43,000 and in Washuk at about 25, 000 but now it has

more than trebled. Yield per tree ranges from thirty seers to fifty seers. The annual fluctuation in production is due to the natural tendency to yield a rich and poor crop respectively in alternate years. The date forms the staple crop in the south-west, and is produced in such abundance that not only do both men and animals exist almost entirely on them during the hot months, but there remains a large surplus for export. The methods of fertilization and harvesting are much the same as in Mekran i.e., hand-pollination of female flowers is necessary, if the female plants are left to natural pollination and wind, fertilization remains poor and the resultant crop is less than when hand-pollinated.

The cultivation of the date palm could be very largely extended in the Dehgwar area. It is estimated that about 500 square miles of Dehgwar can be successfully changed into Iraq of Pakistan by establishing Date Groves on it. Water-table is near the surface and the striking of roots will be easy. Once the sucker has firmly established itself, it will grow quickly and would mitigate the severity of hot winds which at present, sweep across it and make other cultivation difficult.

Cultivation of *Lawani* variety of tobacco is confined only to Nauroz-Kalat. Previously cotton was grown in Kallag and the produce was locally manufactured into cloth, but as the cultivation of cotton is not profitable it is no longer grown in any part of Kharan.

New crops Introduced.

Sugarcane has very successfully been introduced in Washuk, similarly *Zeera* and Potato are also being sucessfully cultivated in Kharan tehsil. Maize has given promising results in the Sarawan area, of Kharan teshil.

Fruit and Vegetable Production.

Dates and melons, as already narrated, are the principal fruits of the country. The pistachio grows in the hills north-east and east of Kharan. But there are hardly more than hundred pistachio trees in the whole of the district.

Other fruit trees met with in the area are few orchards among the date groves of Washuk and in Dehgwar, Kallag and Nauroz-Kalat are Pomegranates, Peaches. Apple, Grapes and Mulberry.

Grapes.

Good grapes *viz., Haitha, Lal, Kishmishi* and *Tor* are also cultivated in Kallag, Nauroz-Kalat, and a few in Nigwar.

The varieties produced in Kallag are called *halaju* (a white variety) and *erikallag, shahri* and *rashwank* (all of dark colour and inferior variety). Mulberries are also plentifully grown in Kallag, but of an inferior quality. There appears to be much scope for the introduction of sericulture in these parts.

Carrots, broad beans, cucumbers and onions are the only vegetable products, the last named being the most important, especially in Kallag, where it forms a staple food of the Siahpad for some months in the year. Vegetables.

The use of manure is unknown in areas under flood-irrigation, which are enriched every year by the silt deposited by floods. The areas under perennial irrigation, however, get exhausted by continued cropping, and artificial manuring is essential to repair their fertility. The manure commonly used is the dung of domestic animals mixed with the straw and chaff on which they have been bedded down. This is allowed to ferment and applied to the seed bed when ready. Of late the Department of Agriculture has been demonstrating the use of chemical fertilizers (Ammonium Sulphate, Sulpher Phosphate and Urea) on wheat, rice, *Jari* and vegetables. Progressive *zamindars* have taken to the use of fertilizers on rice and wheat crops which easily bring an additional yield of two to five maunds of grain per acre in return for a bag of 110 lbs. of Ammonium Sulphate (costing about Rs. 6.50) applied about a month after sowing wheat, or 15 days after transplanting the rice seedlings. Rotation and fallows are not practiced on areas under prennial irrigation. Manure.

The implements in use in Kharan are necessarily very primitive. The principal ones include the plough called '*Langar*' which is as a rule worked by camels in the south-west and by bullocks in the rest of the country, the '*Kein*' or plank-harrow or scraper for making embankments and the '*mala*' used for crushing clods and smoothing the surface. The Agriculture Department has introduced meston plough in the Mashkel Valley, and in Hurmagai, Hyderabad plough is being introduced in Sarawan, Tagap, Washuk and along the lower courses of Sarap and Baddo rivers. Minor implements are '*Kodal*' or *mattock* '*dall*' or wooden spade with iron front worked by two persons with a rope for making ridges around beds, or iron spade used in the irrigated areas, sickle or '*Lashi*', '*Charshakha*' or four pronged fork the '*dalli*' or wooden winnowing spade and the axes. The implements are made by local '*Lori*' artisans. Agricultural implements.

Being the most backward District of the Province of West Pakistan, the Government conducted a rapid survey of the area soon after the inception of Pakistan and decided to launch short and long term schemes aiming directly at the welfare of the farming population of the District. Agricultural Development Schemes.

(1) To help the *Zamindars* in bringing more area under cultivation by making new *bunds* and '*gandhas*' across the streams and repair the existing small embankments round about their fields, tractors were made available at Kharan at subsidized rates for this purpose.

(2) To advise the farmers on improved farming practices an Agricultural Assistant and eight Field Assistants were posted in Kharan district in the year 1956. They have so far established six extension centres at Washuk, Beseima, Gadap, Nauroz-Kalat, Patkin and Kallag. This staff helped the *Zamindars* and tenants to get seed (mostly C 591 wheat) and avail of the Plant Protection Beseima, Gadap, Nauroz-Kalat, Patkin and Kallag, in order to save the crop from the attack of insect pests and diseases.

(3) To save the crops from ravages of the locusts, an outpost is opened during the winter and the spring seasons each year to combat the pest as soon as it makes its appearance.

(4) To save the *Zamindars* from incurring extra expenditure on cartage of seeds and fertilizers from Kharan to their lands, three seed—depots were opened in the interior of the District at Beseima, Gwargi and Mashkel.

(5) For demonstration purposes improved seeds and fertilizers were delivered free of cost.

(6) To promote Horticulture in the perennially irrigated areas a nursery of fruit plants like Citrus, Pomegranates, Grapes, Mangoes has been established in Tagap area. Well grown plants from this nursery will be made available to growers at nominal rates from the winter of 1963 onwards.

(7) Mashkel affords immense possibilities for the development of date industry and can rightly be turned into Iraq of Pakistan. With this object a comprehensive scheme for the promotion of Date-Cultivation in Mashkel captioned "Establishment of a Research-cum-Extension Centre at Ladgasht" has been submitted to the Government for sanction. The object of the scheme is to provide work and material to the population of Mashkel for their economic rehabilitation. If sanctioned, the scheme will go a long way in making the people of this area agriculture minded. Apart from this, a scheme for sinking five open surface wells fitted with pumping sets is also under way. Five wells will be sunk each year thus adding about 150 acres of cash crops like onion, tobacco and melons etc., to the economy of the district every year.

Indebtedness of Agriculturists

As a natural result of the precarious conditions under which agriculture was carried on in the past and the constant liability to drought it would appear that the peasants are more or less always involved in debt, inspite of the assistance receiv-

ed from the Government. The peasants contract debts in cash and kind with the local shop-keepers, who charge interest at about 25 percent. This rate is moreover enhanced by the fact that the advances in kind are made when prices rule high, the cultivators being debited with the cost value according to the rates then prevailing, but loan is recovered in kind at harvest time at current prices which are necessarily low. Loans of grain and cattle are occasionally arranged by *Zamindars* mutually which are repaid after a fixed time without the addition of any kind of profit.

After the Integration of West Pakistan the Land Improvement Loans Act XIX of 1883 and the Agriculturists Loans Act XVII of 1958 have been applied to Kharan District. In order to carry on Agricultural Improvement Taccavi Loans are granted to the *Zamindars* liberally. The recovery of these loans is suspended from year to year on account of continuous drought and poor financial condition of the *Zamindars*. From 1956 upto December, 1963, Government have distributed Taccavi Loans to the tune of Rs. 18,33,650/- among the Agriculturists of Kharan. All the recovery of Loans is under suspension since 1962 due to the poor condition of he farmers. The total amount of the Loans under orders of suspension comes to Rs. 7,98,611-12 Ps. uptil January, 1964.

Before the establishment of the Province of West Pakistan, the Department of Animal Husbandry did not exist in the District. The Government of West Pakistan have opened a regular Veterinary Hospital at Kharan with six Veterinary Out-posts established at Beseima, Nag, Patkin, Lijje, Washuk and Mashkel. The Director of Animal Husbandry, Quette Kalat Region, with headquarters at Quetta is the head of the Department. The Assistant Director, Animal Husbandry, Nushki looks after this district. Animal Husbandry.

The Administrative set-up of this department in Kharan is as under: —

1. One Veterinary Assistant Surgeon at Kharan.
2. One Veterinary Compounder at Kharan.
3. One Veterinary Stock Assistant at Patkin.
4. One Veterinary Stock Assistant at Lijje.
5. One Stock Assistant at Beseima.
6. One Stock Assistant at Nag.
7. One Stock Assistant at Washuk.
8. One Stock Assistant at Mashkel.

There are four camel—men sanctioned for the staff at Kharan, Beseima, Nag and Mashkel.

The Veterinary Assistant Surgeon Kharan and the Stock Assistant move from village to village and from flock to flock and render Veterinary aid to the Livestock owners residing in the remotest corners of the District.

The aims and objects of the Department in the District are:—

(a) To control contagious, Parasitic and non-contagious diseases among the livestock including poultry in the District.

(b) To Provide Veterinary Aid to sick animals at the hospitals and in the rural areas.

(c) To improve the breeds of local Livestock on modern lines and to introduce scientific methods of better livestock rearing and Animal Husbandry.

The activities of the Department are enumerated as under:—

(i) *Pilot Project Scheme for the initiation of Livestock Disease Control Operations in Kalat Division.*

Under this scheme three Veterinary Stockmen have been posted at Beseima, Washuk and Mashkel. These Stockmen tour in their circles and provide veterinary aid to the flock owners.

(ii) *Scheme for the construction of sheep dips in Kharan District.*

This scheme was sanctioned at a cost of Rs. 10,000/- by the Divisional Development Board, Kalat and three Sheep Dips have been constructed at strategic points namely Washuk, Totazai and Gowaragi by the Public Works Department. This Scheme will go a long way in controlling ectoparasites among the sheep and goats of the District.

(iii) *Proposed Schemes.*

The Government of West Pakistan is devoting special attention towards the under-developed regions in the fields of Agriculture and Animal Husbandry. There are many schemes under the active consideration of the Government including those for the training of staff at the College of Animal Husbandry, Lahore, opening of four Veterinary Hospitals in Kharan District, improvement of Rakhshani breed of sheep, introduction of better quality of poultry and improvement of the breed of donkeys of this area.

Livestock Diseases.

The following are the chief diseases which are found to be commonly prevalent among the livestock of the District.

(1) *Mange.*

This skin disease locally known as *Garr* is the chief menace for camels of the District. Poor nourishment and unhygienic rearing and bad management are the factors responsible for deaths in camels due to this disease.

Goats also suffer from Mange with heavy economic losses. The Department of Animal Husbandry assures specific control of the disease by dipping animals in para-siticide solutions.

For the control of parasitic diseases, 3 sheep dips have been provided in Kharan District for the eradication of Mange and other skin diseases.

(2) *Contagious caprine pleuro-pneumonia.*

Locally known as *Buzmarg* comes next to Mange and causes considerable mortality in goats. The out-breaks are reported through out the year in one or other part of the District. Effective curative treatment is available and is undertaken extensively

(3 *Sheep Pox.*

Sporadic out-breaks of the disease are not uncommon in the district and the young lambs fall a prey to this contagious disease easily. Vaccination is carried out by the Department as a preventive measure.

(4) *Tick Infestation.*

Almost every single animal is infested with ticks especially in winter which is responsible for economic losses to shepherds. This disease is also controlled by dipping and spraying of animals with insecticides.

Domestic Animals.

Owing to the barren nature of the District, scanty rainfall and limited water resources, live-stock rearing is the mainstay of the people of the District and plays a vital role in the economy of the area, horses, donkeys, camels, cattle, sheep and goats are the principal domestic animals reared in the District.

LIVESTOCK BREEDS.

Horses.—The arid nature of the District and the scarcity of grain and fodder in Kharan renders the country quite unsuitable for maintaining horses. Therefore the number of horses in the district is low.

Donkeys.—Donkeys are largely used in Kharan, chiefly by nomads, the Siahpads and the people residing in the hilly tracts

of Kallag. Almost every family keeps one or two donkeys for carrying light loads, including water, and for transport purposes in hilly tracts. The Kharan donkey is comparatively small but very hardy and fast. The animals subsist mainly on grazing. A donkey costs from Rs. 100 to 300/-.

Camels.—The camel has great economic value in the district due to the terrain both for riding and carrying loads. The District is ideal for camel breeding. The camel is useful for long distance journeys.

A Kharani rarely sells his female camels, which he uses for breeding and transport purposes. The male stock as soon as they reach the age of 2 years, are sold for their livelihood. Young stock of this age are preferred by buyers as they get acclimatised to new surroundings better than older animals. The camel in Kharan are said to be preferred for their robustness, hardiness and endurance.

The chief camel owners and breeders are Nausherwanis, Tauki, Kochakzai, Halazai sections of Rakhshanis, Yagizai, Durnakzai and Kiazai sections of the Muhammad Hasnis; and the Rekis of Mashkel. Camel breeding, however, is not limited in Kharan to any particular section of the people, but every household has one or more camels. The best kind of camel is called "*Dastal*" which is of a light colour with white marks on the lower part of its forelegs. Next comes the Reddish camle. Pure white animals are sometimes found and they are considered by the camel breeders as good omen and their presence in the herd is said to bring good luck to the herd. There is another variety of camel which is of dark colour. This is considered to be the weakest and of the most inferior type as compared with the others. The fifth variety is called the "*Jambaz*" which is used for riding purposes.

The usual average price of each kind of camel is as under:—

1. Dastal.	Rs. 600/- to Rs. 900/-.
2. Reddish.	Rs. 300/- to Rs. 500/-.
3. White.	Rs. 300/- to Rs. 400/-.
4. Dark brown.	Rs. 300/ to Rs. 400/-.
5. Jambaz (Mahari).	Rs. 800/- to Rs. 13,00/-.

Cattle.—Indiginous cattle generally brown in colour are bred for agriculture purposes but the indiginous camel are used more extensively for agriculture purposes. Cattle are usually imported from the former, province of Sind and Kachhi. The animals seen in the district are of inferior quality and scrub type being

crosses of Bhagnari cattle with non-descript indiginous animals. The indiginous animals are of smaller size, short horned and thick built.

The average price of these cattle is as under:—

1.	Bullocks (indiginous).	Rs. 300 to Rs. 400.
2.	Bullocks (imported).	Rs. 400 to Rs. 700.
3.	Cows.	Rs. 300 to Rs. 500.

4. Buffaloes are not kept by the Zamindars.

Sheep and Goats.—The Kharan sheep is of the fat—tailed kind and its colour is mostly white. The goat is of a middling size has a comparatively higher milk yield. Goat hair is much in demand in the District for manufacture of tents (*Gidans*), ropes and grain bags. The shearing seasons are in April and September. A goat is shorn once a year and sheep twice. A sheep is estimated to produce 2 lbs, of wool at the spring shearing and some what less in autumn. A goat produces 1 to 1½ lbs., of hair. The lambs and kids are born either in January and February or in May and June. A Goat costs from Rs. 30/- to Rs. 60/- and sheep from Rs. 35/- to Rs. 70/-.

Pasture Grounds.—The pasturage in Kharan depends on rain and floods in the rivers and may vary from excellent to poor during the year. The north-eastern part of the country affords the best grazing grounds, especially Gazzi, Tagazzi and Bakat in the Baddo river valley and Gwash. In the plains when adequate rains occur the sandy tracts produce vegetation with (*Sarenk*) one of the principal food of the camel.

In the hills, the Siahan Range, and the hills in the north-east of Kharan, possess the best pastures. There is also a good pasturage in the Ras Koh Range and especially in the vicinity of the Rasani and Tatagar passes.

The principal pasture plants are the following:—

Vernacular name.	*Scientific name.*
1. Pochko.	Althaea ludwigii.
2. Hashsha.	
3. Sarenk.	
4. Garbust.	Lepidium draba.

Vernacular name.	*Scientific name.*
5. Kemar.	
6. Ask Kah.	
7. Hojri Kah.	
8. Danichk.	Plantago amplexicaulis.
9. Kandar.	
10. Tagaz.	
11. Nurrunk.	
12. Barshonk.	
13. Pogh.	
14. Gaz.	Tamarix articulata.
15. Mesk.	
16. Kulerpit.	
17. Gorkah.	Stipa capillata.
18. Alonj.	
19. Magher.	Rumex vesicarius.
20. Kul Kusht.	Citrullus Colocynthis.
21. Bunnu.	

Camels, as a rule, graze in the sandy plains or along the skirts of the hills. They are seldom taken to hills in search of pasture, except by the Rekis who graze them on the north-western slopes of the Siahan Range. Sheep and goats are brought down to the plains in March and April and wander about in search of pasturage. They remain in the plains till the wheat harvest is over, the shepherds often take part in the harvest as labourers; when rain and pastures are scarce the animals are taken back to the hills.

Poultry development work.

No poultry development scheme was in operation in Kharan district. A scheme for the establishment of poultry unit at Kharan was sanctioned by the District Council in its meeting held on 28th May, 1963. The total expenditure involved on the scheme is Rs. 5,030/-. The scheme has started functioning with 48 birds.

Irrigation.

Almost the entire land in Kharan depends on flood water for its irrigation. There are only a few small tracts of land in Washuk, Palantak, Kallag, Nigwar and Nauroz-Kalat which can be commanded by a permanent supply of water. The soil in some parts of the country, after one good flood at the spring rains, retains the moisture sufficiently to produce a crop the following spring without any further watering. Flood water is carried to the fields by artificial channels and embankments.

Indigenous methods of irrigation (*Karezes*).

The District consists of two main rivers. One named Baddo River, flowing north to south, and the other known as Garruk Nullah flowing from east to west. These rivers have some water potential which can be utilized for irrigation purposes. The following schemes have already been completed. With the completion of these schemes about 8,850 additional acres are expected to come under perennial irrigation and about 5,000 acres under flood irrigation. It is estimated that about 30,000 maunds of additional food-grains will be produced as a result of these major irrigation schemes:—

(*a*) A concrete Weir on Baddo River 5 miles upstream of Kharan town has already been completed. At present the right bank irrigation channel is under construction which will be completed in the near future. The cost of this Project is about Rs. 4,00,000/-. After completion of the scheme, it is expected to bring 8,000 acres of extra land under irrigation. There are only two *Karezes* in the District named Kharan *Karez* and Zawar *Karez*. Excavation work on Kharan *Karez* near Kharan is being carried out at a cost of Rs. 30,000/- and about 150 acres of extra land under perennial flow will be developed for irrigation. A *Karez* known as Zawar *Karez* is also under construction and will be completed soon. The cost of this scheme is Rs. 53,000/- and after completion it will increase drinking water supply of Kharan Town as well as bring about 200 acres of land under cultivation.

(*b*) Under the Second Five Years Plan there is a proposal for construction of Diversion Weir on Garruk *Nullah* about 20 miles away from Kharan on Beseima Road. The cost of this weir will be Rs. 3,50,000/- and it will bring about 500 acres of land under perennial irrigation and 5,000 acres of land under flood irrigation.

(*c*) Apart from above installation of about 100 Open Surface Wells and Tubewells is proposed at suitable places in this District.

(*d*) Similarly a substantial programme for the renovation of *Karezes* and utilization of spring water has also been made in the current Five Years Plan.

It may also be mentioned that during surveying and investigation of schemes if any new source of surface as well as of underground water is encountered there Development Schemes under various Heads according to their location and suitability is also considered. Second Five Years Plan has been kept flexible for this Region.

SECTION-B—RENTS, WAGES AND PRICES.

Rents.

Rent consists in a share of the produce, after the revenue payable to the Government has been deducted and is fixed according to the part played and the interest taken by the tenant in the production of the crop. In flood crop areas, if a tenant supplies labour only, implements, bullocks and seed being found by the landlord, the tenant receives one-fifth or one-sixth of the produce. A tenant supplying bullocks as well as labour receives one-third of the produce. A tenant supplying labour, bullocks and half the seed receives half the produce. If the tenant supplies labour, bullocks and all the seed, the landlord takes one-third or one-fourth of the produce. A tenant who takes waste land and embanks and brings it under cultivation, has an occupancy right in such lands and pays the landlord from one-fourth to one-sixth of the produce. In Washuk, a Nakib has occupancy rights over all date trees planted by him. In the case of irrigated lands a tenant in return for labour only receives one-third of the grain produce, and one-fourth or one-fifth of the garden or date produce. These rates also apply to *palezat* or curcurbitaceous crops.

Wages and Prices.

There is no coolie class in Kharan. The household work of every family is done by members, or by the servants of well-to-do families. Grain, as a rule, is ground by the women of the family in hand-mills in the remote places. Flour mills have been installed at Kharan, Beseima and Mashkel, where grain is ground at the rate of Rupee one per maund.

Camelmen are paid annually Rs. 30/- to Rs. 40/- and one young camel for every forty she-camels grazed by them. They are also given their food. Shepherds are given their food, two changes of clothing annually, and one lamb or kid for every ten ewes or she-goats. At harvest time men, women and children work in the fields and receive one-twentieth of the amount of crop cut by them.

The village carpenter and blacksmith who are always Loris, are given (a) in the case of flood crop lands, one bundle of the crop for each plough and five maunds per hundred maunds of the cleaned grain; a bundle is considered to be as much as one man can carry; (b) in the case of irrigated lands one bundle of the cut crop per field and a maund of grain per hundred maunds.

The above amounts are divided equally between the blacksmith and the carpenter. In return for these payments they are bound to keep the agricultural tools of the village in repair, but any new tools made by them have to be separately paid for.

The *Mullah*, in return for religious services and educating the children of the village, receives cooked bread daily from every house and gifts of clothing, money and sheep at the festivals of the Eid and at marriages and funerals. These payments are in addition to the ordinary *Zakat*, or charitable gift of one-fortieth of each man's property or one-tenth of his land produce. Wheat, *Juari* and dates form the staple food of the people. Wheat is sold at the control rate. Dates @ Rs. 20/- & *Juari* @ Rs. 13/- per maund.

Weights and Measures.

Since the establishment of Pakistan, weights with a seer of 80 tolas and a maund of 40 seers have been introduced in the District. The weights in ordinary use being those of 20 seers, 10 seers, 5 seers, 2 seers, 1 seer, half seer, quarter seer, one-eighth of a seer, chittack, half chittack and quarter chittack.

Bulky articles such as fire-wood and fodder are generally dealt with by the maund of 82 lbs.

Measures of Grain.

Outside the towns in the District, grain is still sold by the measure and not by weight. The following measures of grain are in common use:—

Vernacular names.	*Explanation.*
Churu.	As much as can be held on the fingers of a hand exclusive of palm.
Lap.	Half a handful.
Khafo.	A handful.
Chauk.	A double handful.

Roughly, 12 *khafos* make one Kharan Maund or *man*, and 100 *mans* make one *gwala* or camel load. Generally 4 handfuls of a man are considered to be equal to 5 of a woman. Grain is sold by wooden measures locally known as *man*. They are made by the Loris, but are not tested as to their capacity or guaranteed in any way. The Kharan maund is equal to 3¼ standard seers.

Superficial measures.

For the area of a piece of land "the track of a pair of bullocks" is usually considered as the unit. This is about one acre and may be taken as the area that a pair of bullocks could plough and prepare for cultivation in one day.

Measures of distance.

Measures of distance are very vague, and locally known as *gwank* which means as for as a man's shout can be heard and *tufakai-tawar* as for as the report of a gun will carry. *Maizal* is a term applied to a stage of a journey irrespective of its length.

Linear measures.

For linear measurements, cloth, etc., those in use are the '*gidisp*' a span from nail of thumb to end of little finger, about 8 inches, and *dast* or *areish* from the projecting bone of a man's elbow over the end of the middle finger to the second knuckle joint. These are preferred by the people to the *bania's* measuring rods, partly perhaps on account of long usage and old custom, but principally probably by their idea that their invariable selection of the tallest and longest armed man of their party as the measuring unit, gives them a little the best of the deal. In the District headquarter and Tehsils, the standard yard of 16 '*girahs*' or 36 inches is also in use.

Measures of time.

The Muhammadan era and lunar months are generally followed. Watches and Clocks which were unknown previously are now in common use. Divisions of the 24 hours being locally known as follows:—

Local name.	*Explanation.*
Sahar.	The period a little before dawn.
Ispeda rang, Sami bang or Murghai bang.	Dawn.
Numaz or Sohb.	Before sunrise.
Roch-tik.	Sunrise.
Yak-neza.	The period when the sun is one lance length high.
Do-neza.	The period when two lance length high.

Local name.	*Explanation.*
Sai-neza.	The period when three lance length high. (This term is rarely used).
Chasht.	From 8 to 10 A.M.
Sawara.	From 10 to 11 A.M.
Nemroch.	Noon or mid-day till 2 P.M.
Awal peshim.	1 to 2 P.M.
Peshim.	From 2 till 3, or in the summer 2 to 4 P.M.
Kaza peshim.	4 till 5 P.M.
Digar.	Between 5 P.M. and sunset.
Roch ershut.	Sunset.
Sham.	The period 1 to 2 hours after sunset and before it is actually dark.
Khuftan.	8 to 12 P.M.
Nem-shaf.	Mid-night.

The night is divided into three divisions called *bang* or crows of the cock, *awali, domi* and *saimi bang*:—

Awali bang.	12 mid-night till 2 A.M.
Domi bang.	2 till 4 A.M.
Saimi bang.	4 till 6 A.M.

Material condition of the people.

Marked improvement in the material conditions of the people has been recorded since the establishment of Pakistan and particularly after the formation of One Unit. Higher standard of living, better dress are noticeable both among the men and women especially around Kharan, Beseima, Washuk and Mashkel towns. Schemes for village improvement and development of Health, Irrigation, Education and Agriculture have accelerated the pace of progress.

A middle class clerk.

He is able to keep things going on rather more easily after the increase recently sanctioned in his monthly emoluments by the Government. He is no doubt compelled to spend a considerable portion of his income on dress, housing and house-hold furniture etc., to satisfy his middle-class susceptibilities, but he still finds possible to spare time and money for such amusements and games as volly-ball and foot-ball, etc. It is noteworthy that a middle class clerk apears particularly anxious to have his children well-educated, and being in towns, as he generally does, he is more or less, in a favourable position to do so economically.

Cultivators.

Most of the cultivators are fully employed only at the time of sowing or the harvest. They pass away the rest of their time gossiping idly. The monotony of their existance is broken by such trifles only as bringing a little fuel or fodder for their cattle.

Landless Day Labourer.

A shepherd indeed seems to lead a hard life, with long hours of work. He is at his job even before the dawn and returns to his dwelling for a little while at mid-day only for a short time after which he is again absent till evening.

The nomads similarly have a hard and busy life, wandering with their encampments from place to place in search of pasture for their flocks and herds.

Currency. (Coins).

Decimal Coinage system has since been introduced in the district *i.e.* with effect from 1st January, 1961 and one rupee is divided into hundred new paisas.

SECTION C—FORESTS.

Following forests in Kharan District have been transferred to the Forest Department by the Deputy Commissioner, Kharan so far. The total area of these forests is 99,200 acres:— Forests.

1.	Baddo protected Forest.	1920 acres.
2.	Gawargon protected Forest.	23,040. acres.
3.	Garruk protected Forest.	7,680 acres.
4.	Taghap protected Forest.	23,040. acres.
5.	Bajak protected Forest.	20,480. acres.
6.	Shamsi-Lora protected Forest.	23,040. acres.
	Total:—	99,200. acres.

1. *Baddo protected Forest.*—The tamarix, called locally *Gaz* grows to a considerable height in the bed of the said forest. There are three species of tamarix called locally *Shakar Gaz, Shingir Gaz and Siah Gaz.* In the beginning of June, when the hot wind begins to blow, a sweet gum exudes from and dries on the branches and trunks of the trees. Before the commencement of the summer rains in July and August, this gum is collected by women and children and is both eaten by the people and used medicinally for coughs. *Shakar Gaz* produces the best gum, the superior and sweet gum is produced in the Baddo and Sarap rivers, which is of a yellowish colour. The gum which is gathered in the Rod-i-Mashkel area is white in colour. This is exported to Nushki and Kalat.

2. *Gawargon protected Forest.*—Scattered Pistachio Khinjak called locally *Gwan,* trees are found in this forest. Generally this tree is grown all over the hills north-east and east of Kharan. The pistachio tree bears fruit every alternate year and the fruit ripens in the middle of July, at which time the people flock to the hills, where they remain for about a fortnight gathering the fruit. The fruit is pounded and either eaten mixed with wheat flour and dates, or the oil is first extracted from it, a kind of porridge made of the residue, and the porridge eaten with bread and the oil poured over it. This is called *Kachhari.*

In some cases, owing to the difficulty of conserving the pistachio forests they are let out to tenants who gather the fruit and bring it to the owners, receiving half the produce. The pistachio fruit is exported to Panjgur, Gidar, Surab, Kalat and Nushki. Owing to the fact that *tagaz* wood can be got every-where, there is no demand in Kharan itself for pistachio wood as fuel. Wood is, however, cut off the pistachio groves at the Bubaki Pass and sold at Kalat.

3. *Garruk protected Forest.*—Pure tamarix trees are found in this forest.

4. *Taghap protected Forest....*—Taghap protected forest is a pure pasture land with a good growth of good grass. Haloxylon ammodendron trees called locally *Taghaz* are found on sand dunes.

5. *Bajak protected Forest.*—Pistachio Khinjak, Olea cuspidata, Tamarix and wild fig are the characteristic trees of the Bajak protected forest.

6. *Shamsi-Lora protected Forest.*—Haloxylon ammodendron (*Taghaz*) trees are found in the said forest.

Minor Forest Produce.

Minor forest products are tamarix gum already mentioned, and a number of grains collected in time of famine from wild plants *viz., Kulkusht, Magher, Bunnu, Hashsha and Taghaz.*

Asafoetida.—Asafoetida is found in fair quantities in the Ras-Koh hills, between the Jalwar and Tatagar passes and the Bunap river. It is especially plentiful after good winter rains. There is a male and a female plant which are known as *Kular hing* and *Pauni hing* respectively, the distinction being that the former has a large flower of a light straw colour, while the latter has none. The drug is extracted from female plant only. The plant is protected from the sun by a small hut made of stones, and when it begins to ripen, an incision is made in the stem and the sap or juice which exudes is collected in skins and dried in the sun. Fresh incisions are made at intervals, and each plant is able to give from three to four collections. It is estimated that the asafoetida produced from one stalk usually amounts to about a pound and some times more. Good asafoetida ought to be of a pale yellow colour, and the price of the drug in the Quetta market varies from Rs. 250/- to Rs. 400/- a maund.

Control and disposal of Produce.

The right holders of each area are free to utilise the produce in any way they like. No taxes are imposed on the collection of any produce such as gum, khinjak seed, wild fig and olive seed. The seed of *Taghaz* trees after collection from *Taghaz* forest is sent to various forest centres of West Pakistan for trial in barren areas as the said tree is not available in West Pakistan except Kharan and Chagai District.

Fuel and fodder products.

At present Baddo, Gawargon, Garruk, Bajak, Taghap and Shamsi-Lora protected forests have been reserved for fuel and fodder purposes. Only the right holders are allowed to collect dead, dry and fallen wood for their domestic use and also to graze their sheep in one-tenth of the area.

Schemes existing and proposed.

Nursery at Kharan in an area of 3 acres has been established for the purpose to meet the requirements of various plants in the District.

Road side plantation work has been taken up in Kharan and over a length of one mile planting has been done in the year (1962).

Baddo, Gawargon, Garruk, Taghap, Bajak and Shamsi-Lora have been declared as protected forests by the Deputy Commissioner, Kharan under section 29 (1), (2) and (3) of Forest Act 1927 (XVI of 1927) with effect from 12th October and 6th November, 1961. Action for their notification as protected forests by the Government of West Pakistan is in hand. These forests are being demarcated. One forest guard for each forest has been posted for the protection of forest.

Two schemes have been proposed so far. One is of raising plantation on the bed of the Baddo protected forest and the other is of the establishment of a range improvement centre between Beseima and Nag.

Kharan Range was started with effect from 10th February, 1961. As the trees growing in the District have not been notified so far, therefore, at present there is no control on green cutting and fuel. Forest Act 1927 (XVI of 1927) has been enforced in Kharan District with effect from the 1st April, 1961. The analysis of the staff is as under:— Administrative set-up.

1. Forest Ranger. ... 1.
2. Forester. ... 1.
3. Forest Guards on regular establishment. ... 2.
4. Work charge Forest Guards. ... 7.
5. Peon. ... 1.
6. Beldars. ... 2.

SECTION D—MINES AND MINERALS.

The Chagai and Kharan region has received considerable attention of geologists, both of Gvernment and Private Organizations since Independence. A photogeological map on a scale of 1 inch to 4 miles has been published under a Colombo Plan Assistance Scheme, a large part of the Ras Koh Range has been mapped in detail, a report on the geology of the Western Ras Koh Range is being issued shortly and a number of workable mineral deposits have been discovered. Mines and Minerals.

A narrow strip of ultrabasic rocks is exposed in the central part of Ras Koh Range and in places veins and masses of chromite are present in serpentized ultrabasic rocks. In Nag, Bunap and Jari areas, the reserves are estimated to be about 16,000 tons. The Cr. 2 O 3 content of the ore varies from 36 to 51 percent. Chromite.

The desert region in the western part of Chagai district contains salt layers in the dry lake beds. At Wadian in Hamun-i-Mashkel (Kharan District) a six inches layer of salt is present over an area of more than 2 square miles. The salt contains about 97 percent sodium chloride and is considered useable. Salt.

SECTION E—ART AND MANUFACTURE INDUSTRIES.

Arts and Manufactures (Industries.)

Kharan District has neither arts nor manufactures. Even the domestic arts of embroidery, weaving, dyeing, carpet and felt making are practised on a very limited scale only to meet the household requirements of the people. This is due to the backward condition of the District, its distance from markets, the extra household work thrown on the women folk by their nomadic life, and to their inability to purchase even the few materials required for their work.

Carpets.

Carpets and rugs are made by women of the District in their cottages. These are not prepared on large scale and hardly meet their own household requirements. This is mainly due to the fact that the wool is readily purchased by the shopkeepers and other traders who export it. The nomads get good price for selling wool in open market in Kharan, they sell the wool as soon as the shearing is over, of course, leaving sufficient quantity for their own requirements.

A rug or a carpet takes from 2 to 3 months to finish according to size and quality. The wool preferred is that from the sheep's back shorn in April and washed before shearing. After the wool is collected, the women do the rest of the work. First the wool is well beaten, cleaned and pressed in small circular rolls. It is then spun on the spindle, after which it is dyed and, when dry, is woven. A good weaver can do three or four spans of a plain carpet a day, but three inches of one containing a design to be worked in is considered a good day's work.

As stated above the making of these rugs is confined almost entirely to supplying household needs, these are consequently of inferior make and poor design. The people, however, demand exorbitant prices for them, the rich and well-to-do persons purchase the rugs on cash whereas amongst the poor and the nomads barter system prevails and they give camel or a bullock in exchange for a rug.

Embroidery.

Embroidery is common among the settled inhabitants of the District. The women folk in their leisure make embroidery goods like embroidery on cloth and mirror in their homes for domestic use, home decoration and wedding doweries. The industry is in crude form and needs improvement in designs and colours in order to suit the taste of the modern buyers.

Dyeing.

The indigenous dyes are being replaced by the cheaper and imported ones. The principal colours used are red, green, black, and yellow, red being the most popular.

Tanning.—Skins for holding water and for keeping flour being a necessity in every household, tanning (but in a very rude fashion) forms part of the education of every woman in Kharan. The skin is first kept for a couple of days in salt after which, to

remove the hair, it is rubbed with the pounded stalks of a bush called *shithir*. It is then sewn into the required shape and filled with the bruised stalks and leaves of another bush called *pogh*. It is then placed in water and left to soak for about a week when it is considered tanned. For some days after, the skin is constantly rinsed out, and when all smell has gone is ready for use. Skins for holding *Ghee* are called *Zik* and are tanned somewhat differently. After removal of the hair or wool and sewing, the skin is thoroughly soaked in a thick paste made by boiling down dates, filled with date juice, and so kept for ten to fourteen days when, after cleaning and rinsing, it is fit for use.

Curd is churned and butter made in a third description of skin, usually of sheep skin, called *hizak* which is tanned as follows. The wool or hair being removed as before, a strong decoction of *naromb*, or tamarisk, or *babul* tree husks boiled in water is prepared. The skin is boiled for some time in this and left in the water till next morning. It is then taken out, inflated and hung in the shade to dry. When dry it is well smoked with the smoke of burnt flour, and tamarisk wood when it is ready for use.

Leather for making sandals, women's shoes, etc., is salted, the hair removed, and then soaked for about a month in water containing a quantity of pomegranate husks. Rich people and businessmen purchase shoes and sandals from Quetta and Nushki, whereas the nomads and the people living in the remote and far-flung areas wear sandals and shoes made of leather and *pesh* or dwarf palm.

Wood-work.—The Loris are carpenters as well as the blacksmiths and musicians of the District. In addition to repairing the woodwork of agricultural implements, they make wooden pots, grain measures, bedsteads etc., of tamarisk wood, coloured in red, green and black, for sale to the local people. The Loris, wander from place to place and are never stationary for long.

The making of felt (*tappur*) is very common among the nomads. In Pre-British days when cloth of every kind was scarce, felt coats formed the principal article of male attire. Especially among the shepherds and other nomads felt coats are still used. Felt.

The making of felt is an easy process, the wool is prepared, cleaned and dyed as for carpets, then with the assistance of as many neighbours as can be collected, an old felt of the required size is laid out, and the wool spread over it to the proper thickness. A second layer of wool containing the designs (which have been settled and prepared before hand) is then laid over the first (this is termed *Nashkh birrag*). Warm water is then sprinkled over it and the wool carefully rolled up, well wetted with hot water, and then rolled over and over and beaten for about four hours, when the new felt is taken out and placed in the sun. This is repeated for three days, wool being added if required. It is considered ready for use after completion of all this process.

Rugs and ordinary carpets are made by the Kambranis of Sarawan, Sohrs, Taghapis, Rekis, Muhammad Hasnis and Kuchai Siahpads.

Ropes, grain-bags and the blankets of their tents are also made by the nomads from goat's hair, black hair being selected for the blankets (*Gidan*). Camel hair is used for making loading ropes, camel strings and coarse carpets.

Jewellery.

There is no permanently settled class of Gold-smiths in the District and the people usually purchase their requirements from Quetta.

Potters.

There are no professional potters in the District. Pottery is generally imported either from Quetta or from Nushki. There are no mills and factories, etc., in the District.

SECTION F—COMMERCE AND TRADE.

Commerce and Trade.

There is no information available as to the former trade of Kharan, but so great was the insecurity of life and property in old days owing to external raids and counter-raids and internal tribal feuds, that it may safely be presumed that the trade of the country was insignificant. Azad Khan checked the Seistani and Damni raids which were the terror of the country and it was in his time that property became reasonably secure, and Hindu traders first entered the country. Haji Abdun Nabi writes that there was one resident Hindu trader in Kharan-Kalat in 1838, when he visited the place, but that others came to the country at harvest time.In the time of Azad Khan an export trade from Kharan to Kalat of camels, sheep, wool and *ghee* was opened up by the Hindu and Afghan traders at Kalat. Grain also, according to Haji Abdun Nabi, was in 1838 being exported from Kharan, both to Kalat and Panjgur, dates from Washuk to Nushki and Kalat. The encouragement given to trade by the then Chief and the increased security and immunity from raids since the country came under British influence, combined with the opening out, of the Chagai District had done much to foster such trade as the country was capable of. With the establishment of Pakistan and specially with the formation of One Unit, the trade is flourishing. All the trade is controlled by the local Muslims in the Mashkel Sub-Division, whereas in Kharan proper in addtion to local Muslims there are 12 Hindu Shopkeepers.

Exports.

Following articles are exported from the district to other parts of West Pakistan:—

1. Wool. 2. Dates. 3 Ghee. 4. Asafoetida. 5. Pistachio. 6. Honey. 7. Tamarisk-Gum. 8. Camels. 9. Sheep and Goats.

Imports.

The main imports into Kharan are :—

1. Piece-goods. 2. Grain. 3. Oil. 4. Rice. 5. Sugar. 6. Tea. 7. Spices. 8. Thread. 9. Leather. 10. Iron tin and Tobacco.

SECTION G—MEANS OF COMMUNICATION.

The roads in the District were previously maintained by the Public Works Department of the former Baluchistan States Union. After Integration in 1956 the Government of Pakistan started taking keen interest in the development of this most backward area, and established the Public Works Department (Buildings and Roads). The department is headed by Chief Engineer, who is incharge of Quetta/Kalat Region, with his headquarters at Quetta. The Superintending Engineer B/R. (Kalat Division) assists him in maintaining the roads, etc., in Kalat Division including Kharan District. The roads are being maintained and looked after by the Executive Engineer, Mekran Provincial Division with the assistance of a Sub-Divisional Officer and three Overseers, who are stationed in Kharan proper. The department is doing good work and all the main Towns and Sub-Tehsil headquarters, *i.e.*, Beseima, Washuk and Mashkel have been connected with each other through a net work of the following roads which are being maintained from Provincial Funds. The following are the main roads in the District:— Roads.

S. No.	Name of the road.	Mileage.	Remarks.
1.	Kharan Nushki road	89 miles.	All these are fair weather roads. The P.W.D. gangs are employed on the roads, in order to keep them in good condition.
2.	Kharan Beseima road	80 miles.	
3.	Kharan Washuk road	110 miles.	
4.	Washuk Mashkel road	160 miles.	
5.	Jungle Nag road	60 miles.	
6.	Jungle Grashia road	30 miles.	
7.	Kissan road	30 miles.	Off takes from 11th mile Kharan Beseima Road.

In addition to above mentioned roads the following roads were constructed by the Village-Aid and latter on by the Basic Democracies Department:—

S. No.	Name of the road.	Funds.
		Rs.
1.	Link road from Sarawan to Karez Ayub ...	2,000
2.	Link road from Kharan to Eri-Kallag ...	2,000
3.	Link road from Kharan to Tohmulk ...	2,000
4.	Link road from Kharan to Garang ...	3,000
5.	Link road from Gowaragi to main road (Quetta Panjgur road)	1,000
6.	Construction of link road from Machi to Kissan (Sarawan)	500
7.	Construction of link road from Kanian to Kissan road (Sarawan)	200
8.	Construction of link road from Joda Kalat to Tagap (Joda Kalat)	1,200
9.	Construction of link road from Eri-Kallag to Shamai (Tohmulk)	1,000

Buildings.

There are three roomed, three Inspection Bungalows in the District under the control of Public Works Department, *i.e.*, Kharan, Patkin and Beseima. In addition to this the following buildings are being constructed by the department.

1. A Grain Godown of 100 tons storage capacity was constructed in Kharan in 1955. A new modern type 500 tons capacity Grain Godown at a cost of Rs. 1,75,000 has been constructed this year by the Provincial Government.

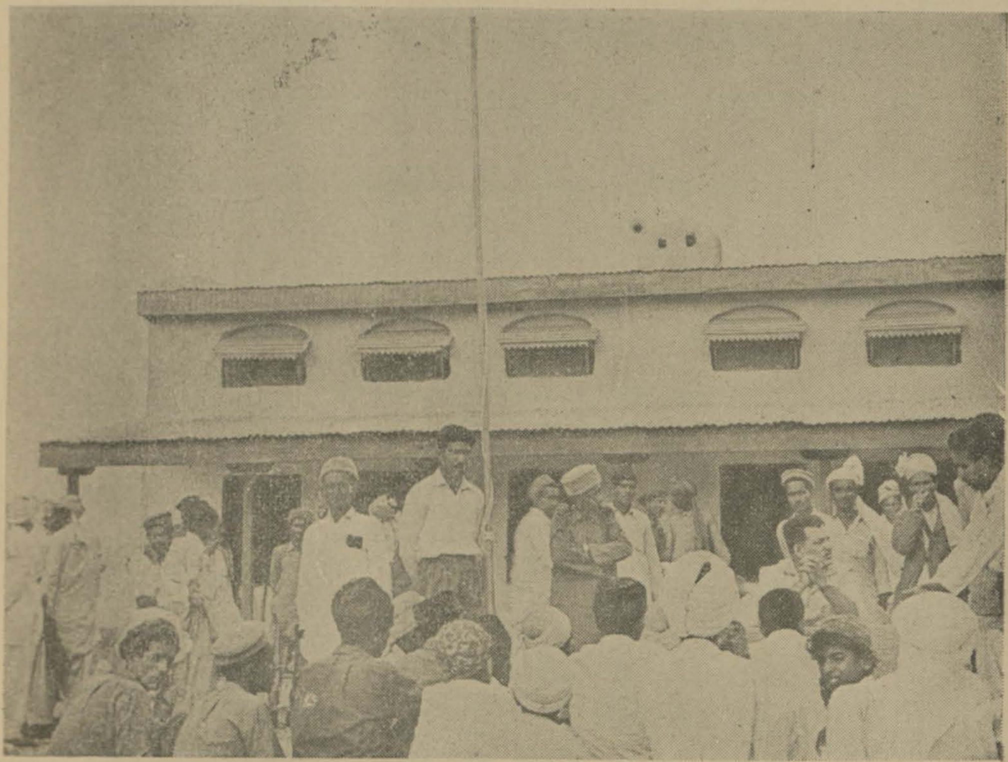
2. Government High School at Kharan, is under Construction.

3. Civil Hospital Building has been completed.

4. Girls School at Kharan is under construction.

The Village Aid/Basic Democracies have also constructed *Kacha* (Mud-bricks) buildings in the District at the following places:—

1. Primary School Sarap (Joda Kalat), in 1961-62 at Rs. 1,000.



Beseima Rest House.

2. Primary School Topian (Sarawan) in the year 1961-62 at Rs. 2,000.

3. Primary School Nauroz-Kalat in the year 1961-62 at Rs. 800.

4. Primary School Washuk (Washuk) in the year 1961-62 at Rs. 1,400.

5. Primary School Ladgasht in the year 1961-62 at Rs.1,400.

6. Middle School Beseima in the year 1961-62 at Rs. 2,345.

7. Primary School Jamak (Joda Kalat) in the year 1961-62 at Rs. 1,000.

8. Musafirkhana at Kharan in the year 1959-60 at Rs. 10,000.

9. Musafirkhana at Beseima in the year 1959-60 at Rs. 10,000.

10. Musafirkhana at Eri-Kallag (Tohmulk) in the year 1962-63 at Rs. 1,000.

11. Musafirkhana at Garang in the year 1962-63 at Rs. 2,000.

12. Musafirkhana at Ladgasht in the year 1962-63 at Rs. 2,000.

13. Veterinary Hospital at Washuk (Washuk) in the year 1962-63 at Rs. 2,000.

14. T. B. Home at Kharan in the year 1961-62 at Rs. 16,000.

Railway Line and Telephone.

There is no Railway Line in the District, as well as no Telephone facilities exist.

Post Offices.

There is only one regular Post Office at Kharan for postal facilities to Public. The post is carried between Kharan and Quetta by Bus. These arrangements have been made on contract'system with companies plying buses on the routes. Besides this there are 2 branch Post Offices at Beseima and Ladgasht (Mashkel). These are experimental Depatrmental Branch Post Offices.Mails for Ladgasht (Mashkel) are conveyed from Nokkundi

Sub-Office and those for Beseima are sent through Kalat Sub-Office through the bus mail contractor.

Telegraph office.

There is only one Telegraph Office in the District at Kharan. It is functioning with the help of Wireless apparatus which exchanges telegraphic messages at fixed hours between Kharan and Kalat. It was established in 1959 and is working satisfactorily.

SECTION H—FAMINE.

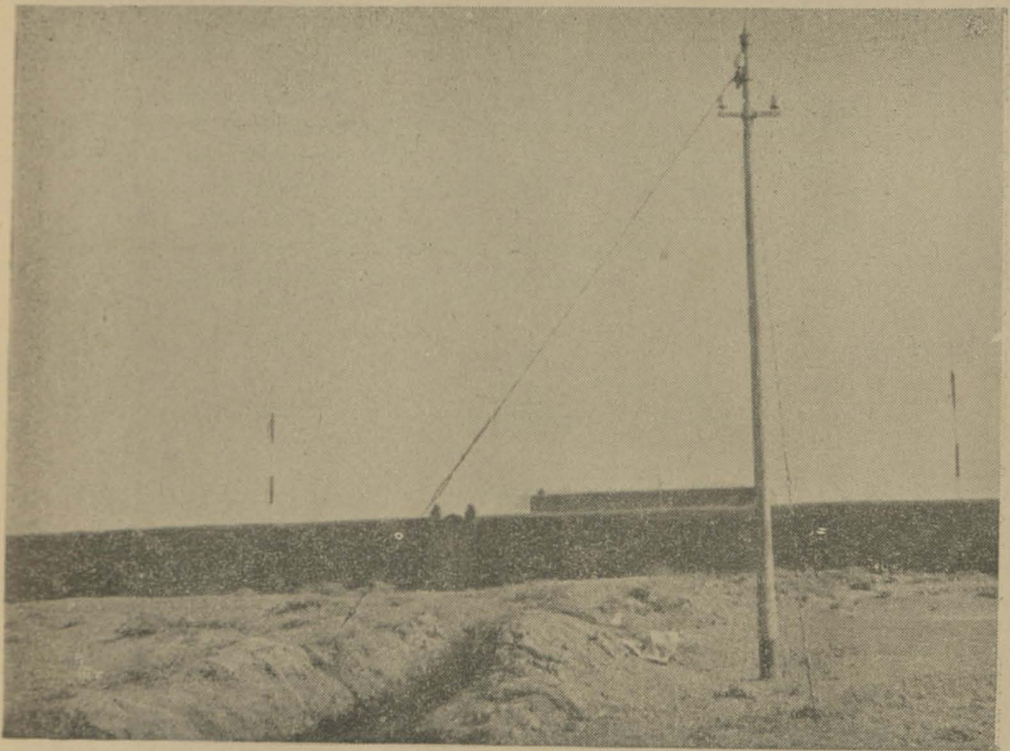
Famine.

Scarcity and its causes.—Actual famine is unknown, but scarcity is frequent, the primary cause being the failure of winter and spring rains on which the pasturage as well as the greater part of cultivation are entirely dependent. Other causes of scarcity are devastation, caused by locusts and disease in crops and flocks. People can tide over one or two years of drought, but a combined failure of both crops for a third season results in complete ruination. Nomadic habits of the people and the fact that the majority of the people are flock-owners serves as a safeguard against actual starvation. It is said that in 1764, a severe period of famine caused the people of Kharan to migrate in different directions of former Baluchistan, Sind and to Seistan and Afghanistan. The then ruler of Kharan obtained permission from Ahmed Shah Durrani to forcibly repatriate his scattered subjects. It is stated that the custom of the Kharan Chiefs of keeping reserve supplies of grain for the assistance of the people in times of scarcity originated from this time. Successive years of drought from 1897 to 1902, culminating in a visitation of locusts reduced the people to a great strait, and about one-third of the population migrated to the former Province of Sind and elsewhere.

The Kharan Chief had been in the habit of issuing advances of grain to the people in times of scarcity, which used to be recovered at the time of better harvests. No profit or interest was charged on such grain advances.

After Integration the means of communication have improved considerably and sufficient stock of wheat and other food grains are kept in reserve at district headquarters to meet such requirements. Wheat is issued to people at control rates fixed by the Government.

Relief Measures.—Famine relief works are also started in the District during the famine period and sufficient amount is placed at the disposal of the authorities by the Government to start minor famine relief projects. Poor people of the District earn their livelihood while working on these projects. Government comes to the aid of people of the District in such emergencies by way of remissions of grazing tax and suspension of taccavi loans. Government of West Pakistan, had sanctioned relief up to the tune of



Wireless Station, Kharan.

Rs. 41,650 in 1956-57, Rs. 50,000 in 1960-61 and also sanctioned two sums of Rs. 15,643 and 20,000 as gratuitous relief during the financial year 1962-63 for purchasing and distribution of wheat to the famine stricken people of the area. The wheat purchased from the above amount was insufficient and could not be distributed to a large number of people. The Government came to the aid of the people of this area and a sum of Rs. 1,00,000 (Rupees 50,000 under Act 1883 and Rs. 50,000 under Act 1958) as interest bearing Taccavi Loan had also been distributed among the Zamindars. During last five years there had been no rain in the District and semi famine conditions prevailed in the District. The Government recently gave Rs. 20,000 for the execution of test relief work. The recovery of Taccavi Loans as well as Land Revenue have also been suspended.

Visitation of Locust.—Locust visits the District very often, and enormous swarms pass over the District causing considerable damage to the crops and fruit trees. The Government resorts to all kinds of preventive measures during the period. Huge amounts are placed at the disposal of the Deputy Commissioner by the Locust Department to meet the expenses of eradicating the menace with the help of the Locust staff.

CHAPTER III—ADMINISTRATIVE.

SECTION A—ADMINISTRATIVE DIVISIONS AND STAFF.

Administrative Divisions and Staff.

As has been pointed out in Chapter 1, it is only since the end of the seventeenth century that any clear light is thrown on the history of Kharan. From that time we find Mir Purdil (who, as far as can be ascertained, was the tenth Nausherwani Chief of Kharan) and his successors at the head of the collection of small and disconnected tribal groups which composed the population of Kharan. The Nausherwani Chiefs offered allegiance and service to Persia, Afghanistan or Kalat as circumstances dictated, but aimed ever at the independence which partly owing to their physical prowess and ability and partly to the poverty and inaccessibility of their country, they succeeded in maintaining to a considerable degree till the establishment of British supremacy in Baluchistan. The essential difference between the form of administration in Kharan and that of the States which surrounded it was that there were no tribal chiefs in Kharan and the Chief directly ruled his people through the medium of the officials whom he appointed. In 1883-84 Sir Robert Sandeman visited Kharan and the then Chief, Azad Khan, acknowledged British suzerainty and that of the Khan of Kalat and consented to sit in *darbar* among the Sarawan Sardars of the Brahui confederacy. A few months later he visited Quetta and a more independent position was conceded to him by the arrangement that in future the Kharan Chief should deal direct with the British Political Agent at Kalat instead of through the Khan or his officials.

Administration prior to 1952.

The Chief of Kharan was the supreme authority in all administrative matters concerning the State. He was assisted in his internal administration by a *Wazir* termed 'Shahghasi', last of whom was Shahghasi Fateh Muhammad. The whole of Kharan was divided into 12 *Niabats* as under:—

1. Lijje. 2. Sar Kharan. 3. Gazzi. 4. Jhalawan.

5. Gwash. 6. Hurmagai. 7. Kallag. 8. Mashkel. 9. Washuk.

10. Rakhshan. 11. Khudabadan. 12. Gwarjak.

There were 12 *Naibs* or assistants who exercised all powers, administrative, Revenue, Judicial and Criminal which they could think of, none of these officials were educated and all orders were given orally. Every *Naib* was provided with a *Munshi* who was literate and two orderlies or Levy Sowars. The most important

function of the *Naibs* was the collection of taxes and revenues which were received in kind in the shape of food grains and cattle heads. People could go in appeal to the *Wazir* when aggrieved with the orders of the *Naibs* and to the Chief against the *Wazir's* orders. There were *Qazis* to decide civil matters in the light of the law of the *Shariat* and the *Sunna*.

The old system of administration continued till 1952, when the Baluchistan States Union was formed comprising the states of Kalat, Mekran, Kharan and Lasbela. There was a Council of Rulers headed by the *Wazir-i-Azam* which looked after administration of these four districts and also enacted laws for them.

Administration consequent upon Integration in 1955.

As a result of the Integration of West Pakistan into One Unit in 1955, Kharan became a regular district at par with the other districts of West Pakistan. The district is divided into two Sub-Divisions of Kharan and Mashkel as follows:—

Sub-Division Kharan.—Consisting of Tehsil Kharan Sub-Tehsil Washuk and Rakhshan.

Sub-Division Mashkel.—Consisting of Sub-Tehsil Mashkel.

The district administration is headed by the Deputy Commissioner who is an *ex-officio* Collector and District Magistrate. He is assisted by two Sub-Divisional Officers, one Tehsildar and three Naib Tehsildars, who are Revenue Officers as well as Magistrates. There are officers representing almost all the departments at the district level as under.

1. Assistant Director Basic Democracy.
2. Assistant District Health Officer.
3. Medical Officer, Kharan.
4. Assistant District Inspector of Schools.
5. Sub-Divisional Officer, P.W.D., B and R.

6. Overseer Irrigation.

7. Inspector of Police.

8. Assistant Veterinary Surgeon.

9. Agricultural Assistant.

10. Inspector, Co-Operative Societies.

11. Qazi Kharan.

Only Kharan town and an area of ten miles radius around it, is 'A' area that is where the regular Police can exercise their jurisdiction and the rest of the district is 'B' area where the Police functions are performed by the revenue staff with the help of the Levy. There is one Superintendent of Police for Kharan and Mekran Districts with his headquarters at Panjgur.

The whole of Kharan district has not yet been settled and there is no revenue record to indicate the holdings of the people. Uptil now the land revenue is recovered in kind on *Tashkhis* basis. However the Government have decided as a matter of policy that land revenue should be recovered in the form of cash and not in kind. Some delay is occuring in the actual implementation of this decision due to unavoidable reasons like the absence of the record of rights and the want of trained revenue staff. But very soon Settlement Operations are to begin in this district and its revenue administration will thus be streamlined.

SECTION B—CIVIL AND CRIMINAL JUSTICE

Judicial system. Early History.

There were no recognised tribal Chiefs in Kharan and the tribal system of deciding cases through the medium of Headmen (*Takkaris*) and village elders was only practised in petty disputes referred to them by the parties concerned. All Civil and Criminal cases were referred either to the *Naibs*' or to the Chief and justice was administered in accordance with the provisions of the Islamic Law or Local Custom. The Chief used to hold his court in the open air under a tree, or in one of the shops in the *Bazar*. The parties used to explain their complaints to the Chief, who after hearing both sides, either decided the case himself or transferred it to the '*Shahghasi*' or the '*Qazi*'. All decisions were subject to confirmation by the Chief, who on occasions, modified the awards of the *Shahghasi* or *Qazi* on an appeal to him by the parties. Only those cases were referred to the *Qazi* in which the

parties agreed to the disposal of their complaints according to the Muslim Law. The *Qazi* used to receive 40 Kharan maunds equal to 3¼ standard maunds of grain per mensem and also Rs. 50/- in cash per annum, and *Khillats* on the *Eid* festivals. He also received from some of the people the *Zakat* or charitable gift of one-fortieth of the individual's cash property and one-tenth of the land produce. This last payment was, however, not compulsory, and he was not entitled to any payment from the parties to a case.

The Chief recovered one-fourth of the amount or property decreed in Civil Suits decided at Head-quarters or in the *Niabats* through the intervention of the Chief's official. In addition to this the main source of judicial income was the heavy fines imposed by the Chief in criminal cases, which resulted in checking litigation to an appreciable extent.

The Chief claimed and practically exercised complete independence within his own territories, and his decisions were considered as final. Kharan cases were not brought before the *Shahi Jirgas*. In 1901 a reciprocal arrangement was made between the Chief and the Political Agent, Chagai, by means of which complainants from Kharan went to Nushki and complainants from Chagai to Kharan for the settlement of cases between the people of the two Districts. No regular and proper records were maintained.

The establishment of Pakistan in 1947 and the accession of Kharan State to Pakistan in 1948, brought no immediate change in the administration of criminal and civil justice as it existed in Kharan. Civil Suits were referred to *Qazis* and were decided in accordance with '*Shariat*' while the criminal cases were disposed off by the Chief of Kharan through *Jirga* in accordance with local customs or *Farmans* of the Chief.

In 1952, the Rulers of Baluchistan States Kalat, Mekran, Kharan and Lasbela, by an agreement decided to amalgamate their States into One Unit under the name of Baluchistan States Union. In pursuance of this agreement, B.S.U. Interim Constitution Act, 1952, was enacted. Under Section 75 of the Interim Constitution, criminal and civil justice in the State was left to be administered in accordance with the practice that was in force immediately before the establishment of the Union. The Union Constitution, however, contained provisions for enactment of new Laws and on the 22nd April, 1953, the Council of Rulers, passed a resolution extending the operation of Kalat Penal Code, Kalat Criminal Procedure Code, and Kalat Evidence Act previously confined to Kalat District only, throughout the territory of the Union. The *Wazir-i-Azam* of the Union, while conveying the decision of the Council of Rulers to the Deputy Commissioners

of the four Districts (States) included *Dastur-ul-Amal Diwani Riyasat* Kalat, 1952, in his letter No. 6/L & J/53, dated the 12th October, 1953 and from that day onward the criminal and civil justice was administered in accordance with the former Kalat Laws and *Dastur-ul-Amal Diwani,* Kalat.

In 1955, the Court Fee Act was enforced in the whole of the Union. Prior to its enforcement a fixed court fee of Rs. 10 used to be recovered under the Dastur-ul-Amal Diwani Riyasat, Kalat.

The whole system of criminal and civil justice was changed on the 9th June, 1960, when the President of Pakistan promulgated "The Central Laws Ordinance, 1960," whereby all the major enactments were extended to the whole of Pakistan including the former Kharan State and the corresponding provisions of Local Laws were repealed. In August, 1960, Frontier Crimes Regulation was also extended and since then Kharan District is being governed by a regular system of criminal and civil justice as is prevalent in other parts of Pakistan with the only exception that the Presiding Officer of Civil Court is called '*Qazi*' and the appeal from his order lies to the *Majlis-i-Shura* and the second appeal to the High Court under the unrepealed provisions of the Dastur-ul-Amal-e-Diwani, Riyasat Kalat, 1952.

Petition Writers.

There is only one Petition writer in the District, who is stationed at Kharan, proper.

SECTION C—LAND REVENUE.

Land Revenue. Early History.

Very little is known as to the early revenue history of Kharan. From *Sanads* from Nadir Shah to the Kharan Chief dated 1740, we learn that in that year a levy of 150 men-at-arms was imposed on Kharan and a sum of Rs. 1,500 '*Tumans*' was ordered to be paid from the revenues of the Persian district of Kerman for the support of the force. From a *Sanad* of 1796, we find that Jehangir, who was then Chief of Kharan, was permitted by Muzaffar Shah, the Afghan ruler, to take revenue from his tribesmen at one-tenth of the produce. In addition to the payment of one-tenth of produce, all adult tribesmen were also liable to military service whenever called upon, and forfeiture of property was the penalty for evasion of this duty. A tribute of 18 camels per annum was levied from the Kharan Chief by the Afghan Kings, and in 1838-39, Haji Abdun Nabi mentions that Azad Khan was liable to this tribute. During the reigns of Dost Muhammad and Sher Ali, the Kharan Chief received an annual allowance of Rs. 6,000 in cash, 50 camel loads of barley and 200 of wheat, and the benefit of the water called *Hazar-juft* in the *Helmand valley*. The tribute of 18 camels was remitted by Amir Sher Ali. In 1884 after Sir Robert Sandeman's visit to Kharan, the Chief was brought under British protection. He paid no

tribute to the British Government, but received an allowance of Rs. 6,000/- per annum for the maintenance of a levy service of one Risaldar and 20 men for protecting the trade routes and for maintaining peace in the country. The sources from which land revenue was realized were a share of the produce taken in kind; the produce of the Chief's own lands; '*Malijat*' or a fixed assessment in cash or kind representing the value of one or two camels cash assessments; '*Malia*' and '*Gatta*' or grazing taxes, and a tax on date trees. The first was the source from which the greater part of the land revenue of Kharan was derived. It was levied at the rate of one-fourth to one-tenth of the produce. The Chief's own lands were cultivated by his dependants and servants or by tenants who received a share of the produce, generally one-fifth.

'*Malijat*' also known as '*Lerav*' was paid by certain sections in lieu of any other land revenue. It originated in the tribute of 18 camels formerly imposed by the Afghan Kings which were recovered from 12 Sections of Halazais, Washukis, Pirakzais, Kuchai Siahpads, Kohi Siahpads, Janglizai Rakhshanis, Maragzais, Kubdanis, Taghapis, Mamojays, Sohrs and Amiraris. Although during the reign of Amir Sher Ali, the tribute of 18 camels was remitted, it still continued to be recovered by the Kharan Chief from the sections named, but the tax was converted into cash payment instead of camels. Whenever possible, the tax was recovered in cash, but this was rare, and as a rule it was paid in kind. In the case of Kohi Siahpads of Kallag, the tax was assessed in sheep, but later on recovered in grain and cloth. Among cash assessments was the one levied from the Rekis in Mashkel and known as '*Zarshah*'. This consisted of a cash tax of Re. 1, for every married man with the exception of the headman, Kia Khan, and his sons, brothers and nephews who were exempt. No other revenue was levied on the date groves in Mashkel. The annual realizations from this source were estimated to amount to about Rs. 360.

'*Malia*' or grazing tax was levied from flock-owners who possessed no land and led a nomadic life. Among them were those sections of Muhammad Hasnis who lived with their flocks in the hills; the Garr Sasolis, the Hajizai Rakhshanis who lived in Rakhshan and the Mardanshia Harunis.

The tax was realized at the rate of one sheep or goat and a felt per annum for every married man holding separate property. The felt was recovered in the autumn and the sheep in spring. A grazing tax was recovered from the outsiders who brought their flocks to Kharan for grazing purposes. It was known as '*Gatta*' and was recovered at the rate of one sheep per flock per annum. The major portion of *gatta* revenue was realized in Rakhshan.

A tax in kind on date groves was levied in Washuk. Formerly it was recovered at the rate of 3¼ standard seers per tree, but owing to the poverty of the cultivators, the Chief granted a remission of the tax on one tree out of every six and the rate became 2½ seers per tree. The tax had to be paid when possible in the best quality of date called *'Rabbi'*.

Existing system of land revenue.

Since the formation of the One Unit in West Pakistan, the set-up of revenue administration in Kharan has undergone little change. Most of the taxes which were earlier recovered in kind are now realized in cash. But the main source of revenue that is the land revenue is uptil now collected in kind in the form of *batai* or share in crops. The original rates of land revenue which vary from one-sixth of the produce to one-tenth are still in force and the collections are made with the help of the revenue staff. Those lands which were *'Jagirs' or 'Muafis'* are also paying land revenue at the lowest rate which a neighbouring revenue estate is paying. There is no cash assessment, as such levied now, *'Malia'* or grazing tax is levied and is termed as *Tirni* at the rate of six paisas per sheep or goat per annum from all flock owners. In Washuk, Khudabadan (which has been transferred to Mekran in January 1964) and Mashkel, a tax in cash is levied on date trees. It is at the rate of six paisas per fruit-bearing tree both in Washuk, Khudabadan and Mashkel. It is a fixed annual assessment distributed tribewise and payable in cash. The last *"Nakhl-Shumari"* or the enumeration of the date palms in Washuk and Khudabadan was held in the year 1952 and it is to be held every ten years and the tax per holding is to be fixed in accordance with the number of the trees.

A water tax at the rate of Rs. 2/- per *Hangam* in cash and 20 seers *Juari* is levied in Sub-Tehsil Washuk. Previously this tax was in the shape of labour for the clearance and repairs of the *Karezes* but it appears that later on it was converted into cash and that amount was spent on the renovation and desilting of the *Karezes* in question. No such tax is levied in the rest of Kharan.

The provisions of the Punjab Land Revenue Act and the Tenancy Act and of other similar Acts have been or are being enforced in Kharan to provide a basic structure for the revenue administration. But it has not been possible to introduce any revenue reforms in this district, which is unsettled and without any records pertaining to immovable property and particularly agricultural land. The Government have recently decided to levy land revenue in cash instead of in kind. It has also been decided by the Government to start Settlement Operation in this district in the near future. The Deputy Commissioner will be *ex-officio* Settlement Officer and will be assisted by a E.A.S.O. and a team of Tehsildars and other Staff.

Tenures.

According to local tradition, previous to the rise of Nausherwanis to power, the Mamojavs, Pirakzais, Halazais and Kambranis were the independent proprietors of land in the Baddo and Sarap river valleys and in Washuk; the Gwash valley and Kallag were in the possession of the Siahpad Rakhshanis, while Jalwar and Galachah belonged to the Sanjranis. In the Dehgwar country, it is stated also that the Rekis had occupied this part of the coutry from ancient times. Gradually the Nausherwanis extended their control over the whole country. The tribesmen, however, held their lands with full proprietary rights on condition of loyalty and payment of revenue to the Chief. They cultivated their lands themselves, or in some instances through temporary tenants. They could not, however, transfer lands either by sale or otherwise to any-one except to members of the same section. When cultivators were guilty of disloyalty or left the country, their lands were liable to forfeiture by the Chief.

Tenants.

The cultivators are almost entirely peasant proprietors with the exception of the Nausherwanis and a few well-to-do Rakhshani tribesmen, who employ their dependants for the cultivation of their lands. Tenants are mostly tenants-at-will with no occupancy rights, except in the case of those working in date-palm cultivation. Tenants employed in irrigated lands can never acquire occupancy rights. Those tenants, however, who construct irrigation embankments in flood crop lands at their own expense acquire, as in Mekran, a heritable right of occupancy in such lands so long as the embankment remains standing. They also have a right to sub-let. Their number is, however, very small, as most of the tribal land-holders have embanked their lands themselves. If an embankment is carried away, an option of renewal is generally given to a tenant who has made the original embankment on the condition of reconstructing it. Tenants of irrigated lands and tenants engaged for cultivation of flood-crop lands which have already been embanked are purely temporary and are liable to ejectment at the end of each harvest. In the irrigated areas of Washuk, under date palm cultivation, the Nakibs (a hard working labour tribe), look after the date crop. Ordinarily they are tenants at will, but for any trees that they plant they acquire an occupancy right equal to one-fourth of the trees planted. This right they have power to alienate. The proprietor can, however, eject such a tenant on compensating him for his labour, or by assigning to him a share in the produce to be paid at each harvest. The compensation is determined by arbitrators and varies according to the merits of each case.

SECTION D—MISCELLANEOUS REVENUE.

Miscellaneous Revenue.

The income derived by the Chief from Miscellaneous sources consisted of '*Sung*' or transit dues the tax on camels sold for export at Rs. 3/- per camel, duty on salt, fines, escheated property, percentage of value of suits and the allowance of Rs. 6,000/- per mensem, from the British Government. *Sung* or transit duty was levied on all transit trade passing through the Chief's territory and on all local imports and exports except imports of wheat. Salt obtained from Wad-i-Sultan and Wadian salt beds, was fixed at the rate of 8 annas per camel load. Fines imposed in all criminal cases were recovered by the Chief. The transit dues have now been replaced by Octroi. The use of Liquor or any other Intoxicating Drugs is absolutely un-known to the people of Kharan except the few Hindus who use Country Liquor on festivals and import it on permits from Nushki (Chagai District) and Quetta. Similarly Opium is not used in the entire district of Kharan, and there are no Licensed Vends of Liquor, Opium, Bhang or Methylated spirit throughout the District.

Tobacco Vends Fee Act.—The Act is applicable to Urban areas only namely Kharan Town. Income from this source is about Rs. 200/- annually.

Motor Taxation.—There are only eight vehicles registered in this district as detailed below:—

1.	Cars and Jeeps etc.	5.
2.	Motor Cycles.	1.
3.	Truck	1.
4.	T. D. Van.	1.

Road tax is levied under Motor Taxation Act and road tax realisation from the above mentioned vehicles aggregates to Rs. 900/- annually.



District Council Hall under Construction.

SECTION E—LOCAL MUNICIPAL GOVERNMENT.

Local Municipal Government.

Kharan had no experience of Local Self Government prior to 1959. With the introduction of the Basic Democracies System, several tiers of representative bodies were established right from Divisional to Union Council level. Kharan has one District Council, two Tehsil Councils, two Town Committees and seven Union Councils. The Deputy Commissioner is the ex-officio Chairman of the District Council and the Assistant Director, Basic Democracies Kharan, acts as Secretary of the Kharan District Council. The Chairman and four permanent Basic Democrates of Kharan are members of the Divisional Council Kalat and attend its meetings. Nazim Kharan is ex-officio Chairman of Tehsil Council Kharan and Naib Tehsildar Rakhshan is ex-officio Chairman of Tehsil Council, Rakhshan. The Supervisors Basic Democracies at Kharan and Rakhshan are the Secretaries of the Tehsil Councils.

The training of the people of Kharan in rural uplift work started in July, 1958 when the Village Aid movement was started in Pakistan. Kharan District was a part of Chagai District Development area and in the beginning, one Supervisor and nine Village Aid Workers were posted in the Kharan sector. Later on, the number of Village Aid Workers was increased to fifteen.

The Village Aid staff operated in the length and breadth of the district by organizing village councils and by acting as extension workers. They served as the agents of all nation building departments at the village level. The Village Council consisted of the chief citizens of the community who fully participated in the work of development of their local area and thus contributed towards the welfare of the common man.

The Village Aid Organization paved the way for the introduction of Basic Democracies System in Pakistan. The staff of the Village Aid Organization provided the frame work of the machinary needed for running the Local Government under the Basic Democracies System. The Village Aid Workers and Supervisors became secretaries of the Local Councils.

LOCAL COUNCILS IN KHARAN.

S. No.	Name of Institution.	No. of Official Members.	No. of representative members.	Total
1.	District Council, Kharan.	16	16	32

S. No.	Name of Institution.	Number of appointed members.	No. of Official members.	Total.
2.	Tehsil Council, Kharan, consisting of Union Councils, Sarawan, Joda Kalat, Garang, Toh Mulk and Sohtagan.	9	3.	12.
3.	Tehsil Council, Rakhshan consisting of Union Concils, Gowaragi and Gohri.	5.	1.	6.

S. No.	Name of Institution.	No. of elected members.	No. of nominated members.	Total.
4.	Town Committee, Kharan	5.	2.	7.
5.	Town Committee Khudabadan.	6.	3.	9.
6.	Union Council Toh Mulk.	9.	4.	13.
7.	Union Council Garang.	9.	4.	13.
8.	Union Council Sarawan	7.	3.	10.
9.	Union Council Joda-Kalat	8.	4.	12.
10.	Union Council Sohtagan	10.	5.	15.
11.	Union Council Gohri	7.	3.	10.
12.	Union Council Gowaragi	10.	5.	15.

The Local Councils of this district are spread over an area of 18,553 square miles. As the population of this district is 42,483, it is the most sparsely populated area in Pakistan, density of population being 2 persons per square mile. According to Census of 1961 Union Council Sohtagan covers the whole area of Mashkel Sub Division with a population of 5,516 persons. The activities of Union Councils, Toh Mulk, Garang, Sarawan and Joda-Kalat of Kharan Tehsil, and of Union Council Sohtagan,



Kharan Club.

of Mashkel Sub-Division are co-ordinated by the Nizam Kharan who is ex-officio chairman Tehsil Council, Naib Tehsildar Rakhshan is the Chairman of Tehsil Council which covers the Union Councils of Gohri and Gowaragi which are spread over the Sub Tehsils of Rakhshan and Washuk respectively.

The existing means of communications in this district are very poor indeed. Only two places namely Mashkel and Beseima are connected by bus with the district headquarters via Nushki and Quetta and it takes about a week before a person reaches his destination. The only reliable means of communication in the district is the camel but this mode of travel entails tremendous waste of time. The peculiar conditions of this area offers considerable difficulties in the way of the proper functioning of the Local Councils. Many a time, members fail to attend the meeting because of their inability to make journeys in time.

Finances of Local Councils.—All local councils of this district, with the exception of Town Committee Kharan, have been unable to raise funds from their own resources. They are entirely dependent upon Government's grant in aid to finance their development schemes and to meet their day-to-day expenditure. Government sanctions an annual grant of Rs. 2,500/- per Union Council or Town Committee which includes establishment charges, contingencies and Rs. 500/- as the honorarium of the chairman. A lump sum amount is placed at the disposal of the District Council by the Government for financing the local development schemes. In the year 1962-63, an amount of Rs. 66,000/- was sanctioned for this purpose.

Development Activities by Local Councils.—Almost all schemes that come up before the district Councils originate at the Union Council or Town Committee level. They are channelled through the Tehsil Councils where their feasibility and benefits are probed into. Development activity is so distributed amongst all parts of the area that no local Council is neglected or overlooked. Almost the entire population of Kharan depends upon agriculture as a means of livelihood. The District consists of vast areas of arid plains, dry deserts, hilly tracts and patches of fertile land here and there. Because of these physical limitations, the majority of the schemes passed by the Local Councils pertain to irrigation channels, wells, Karezes, embankments, drinking water tanks, roads, and primary Schools. On account of small monetary grants made available during the past years, there has not been any remarkable development in this area. But the very fact of the association of the people in adminstration and the development activities, has started a revolution in the minds of the illiterate and neglected people of Kharan. There is a new experience and a new awakening through the system of the Basic Democracies.

Functioning of Conciliation Courts and the Family Laws Ordinance.—Under the Conciliation Courts Ordinance and the Family Laws Ordinance, the Local Council have been invested with certain Administrative and Judicial functions in a limited sense. The idea behind the first Ordinance is to save common man from troublesome civil and criminal litigation. Minor Criminal offences or Civil disputes that are specifically laid down in the Schedule can be amicably settled by the local councils through Conciliation Courts. During the last few years the number of cases decided by the Local Councils of Kharan District are given below.

Year.	No. of cases instituted.	Total cases decided.	Pending up to 1963.
1961 ..	43	33	10
1962 ..	259	151	108
1963 ..	148	120	28

Under the Family Laws Ordinance proper *Nikah* Registers are being maintained and a fee of Rs. 2/- is charged for every *Nikah* that is thus registered.

SECTION F—PUBLIC WORKS.

Public Works.

During the time of the Chief of Kharan, there was no Public Works Department in the District. On the formation of Baluchistan States Union in the year 1952, the Public Works Department of B.S.U., was opened in Kalat Division, which also looked-after the Public Works of Kharan District. After Integration in the year 1956 full-fledged Public Works Department i.e., P.W.D. Irrigation and P.W.D. B/R took over the charge of the said Department. The Development activities of P.W.D. Irrigation and P.W.D., B/R have already been dealt with under their proper Heads, viz Chapter II (Irrigation) and Chapter III (means of communications).

SECTION G—ARMY AND DISTRICT LEVIES.

Army.

The origin of the small military force which the Chief maintained is not known, but Haji Abdun Nabi mentions that when he visited Kharan in 1838, the then Chief Azad Khan had in his pay, a body of 60 horseman mounted on his own horses. Later this force was expanded by Azad Khan into 200 regular infantry and 100 cavalry. He also had four guns. The cavalry were armed with sword, shield, matchlock and pistols, and wore red *Pagri*. Of the infantry 40 were armed with snider rifles and bayonets and formed Azad Khan's bodyguard. The remaining 160 infantry were armed with smoothbore muskets and a few snider and muzzle loading rifles. On Sir Nauroz Khan's accession, his

right to the Chiefship was disputed by his brothers, and the military force was still further augmented. In 1904, the total strength of the force maintained by the Chief was 533 officers and men of all ranks, classified as under: —

Corps.	Officers.	Non-Commissioned officer.	Rank and File.	Total.
Infantry.	3	29	439	471
Cavalry.	—	2	33	35
Artillery.	1	1	25	27
Total ..	4	32	497	533

In addition to these, there was also a body of men who were locally known as *'Bazgirdar's.* They were supplied with arms and ammunition by the Chief and numbered about 50 men. They remained at their homes in time of peace, but were the first to be called up when necessity arose. The troops were recruited chiefly from the Rakhshanis and Chief's servile dependants, and a few were Shorawaki Afghans. The troops, were regularly drilled, especially those located at headquarters and in the Zawag fort, and failure to attend the parade was punished with fines and reprimands. No uniform was issued to the troops except to the men 95 in number, who formed the Chief's bodyguard, who were given black coats, ornamented with goldlace, black trousers and *Lungis.* This uniform was however only meant for special occasions, and ordinarily they appeared in their national dress. In case of emergency all the regular troops could be mounted on camels.

Though their pay was fixed in rupees, the troops were never paid in cash, but received their wages monthly in grain and cloth according to the following scale: —

	Cloth cubits.	Grain *Mds.	Dates *Mds.	Approximate value.
				Rs.
Captain.	30	30	3	21
Subadar.	20	27	3	17
Jemadar.	18	18	3	13
Havildar.	15	15	3	11
Naik.	12	12	3	9
Sepoys, 1st class	12	12	..	8
Sepoys, 2nd class	10	10	..	7

Kharan maund.

In addition to this they were entitled to retain all property looted in a fight or raid. No rations were issued by the Chief. Every man had to provide himself with a bag of 4lbs, of flour, a pair of *chawats* or leather sandals and a *mashak* or skin of water whenever proceeding on a journey or an expedition. Should the flour run short owing to the length of the journey, flour for further use was issued from the Chief's stores. Loading camels were supplied on expeditions by the Chief for the transport of the baggage of regular troops.

The following statement gives the distribution of the troops in the country in 1904:—

No.	Post.	Strength.						
		Captain.	Subadars.	Jemadars.	Havildars or Daffadars.	Naiks.	Sepoys.	Total.
1.	(a) Washuk	..	..	..	1	..	10	11
	(b) Palantak	..	..	..	..	..	6	6
	(c) Azhdahai Tank	..		..	..	..	6	6
2.	Mashkel Infantry	..	1	..	3	4	144	152
	Cavalry	..		..		..	12	12
3.	Hurmagai	..	..	..	..	..	4	4
4.	Tatagar route post (Zard)	..	..	..	..	..	3	3
5.	Geden (Kohpusht)	..	..	..	1	..	4	5
6.	Nimik pass	..	..	..	..	..	3	3
7.	Tafui pass (Pathk)	..	..	..	..	1	7	8
8.	Kharan-kalat Infantry	1	1	..	1	4	83	90
	Infantry	..	..	..	5	3	64	72
	Cavalry	..	..	..	1	1	21	23
	Artillery	..	..	1	1	..	25	27
	Band	..	..	..	2	..	17	19
9.	Panjgur	..	..	..	1	1	16	18
10.	Raghai and Rakhshan	..	..	..	1	1	67	69
11.	Gwarjak	..	..	..	..	..	5	5
	Total ..	1	2	1	17	15	497	533

Regular troops were ordinarily employed in guarding the trade routes and maintaining order, and in recovering transit dues and assisting *Niabat*/Tehsil officials in the collection of revenue. The Damnis, were employed in patrolling the western frontier in Mashkel. In addition to regular troops the Chief could muster at short notice at least 1,500 fighting men, armed with swords and matchlocks. Every section was supposed to supply one man per house equipped with the above weapons and provided with a pair of leather sandals, a bag containing 10 lbs of flour and leather water bag. All these things were ordered to be kept in readiness, and the men appeared at the appointed place within a very short time of receipt of orders. Wilful absence was punished with confiscation of property.

Enlisted sepoys could only obtain their discharge on payment of Rs. 50/-. Deserters in time of peace were punished with heavy fines if arrested, while deserters on active service were shot. The tribesmen when called to arms, received no payment from the Chief except occasional grants of flour, but divided all plunder after deducting one-fifth share for the Chief.

Armament.

The tribesmen, as already mentioned, were armed with matchlocks and swords, while the majority of the regular troops were armed with smoothbore muskets known to the inhabitants as *Siahbast*, which were obtained during the second Afghan war. A few of the sepoys had sniders and muzzle loading rifles, while the Chief's bodyguard was armed with Martini rifles and carbines. In the fort at Kharan-Kalat were four guns, one of which was reported by the Panjgur Mission of 1884 as being very much like a howitzer or 4 or 5 pounder, but split at the breech and not of much use. The other three guns were of larger calibre.

Ammunition for the muskets and rifles was manufactured in the Chief's workshops at Kharan-Kalat. An artisan who had been brought from the former Punjab, gave training to the local workmen. The cartridges were not of high finish, but served the purpose. Gunpowder was also manufactured both by the sepoys and by the tribesmen. Sulphur, percussion caps and lead were generally obtained from Quetta or Nushki. An inferior kind of cap was also imported from Seistan and sold at 5 annas per box of 100.

In the days of Mir Habibullah Khan, the Late Chief of Kharan the strength of the State Force was reduced. In the year 1951-52, the total strength of the State Force was as under: —

1.	Captain.	1
2.	Subadars.	2
3.	Jemadars.	5
4.	Havildars.	12

5. L/Naiks.	11
6. Sepoys.	193
7. Orderlies.	25
8. Syces.	13
Total	262

The State forces were disbanded after the Integration. There is neither Pakistan army nor Militia headquarter in the district. The day-to-day administration and the maintenance of Law and Order is in the hands of Police and the Levies.

District Levies.

There are 101 Officers and Levy men of all ranks in the Levies Establishment. Classification is as under:—

Tehsil Kharan.

1. Jemadar.	1.
2. Havildars.	5.
3. Sowars.	24.
4. Piadas.	32
5. Levies Muharrir.	1

Sub Tehsil Rakhshan.

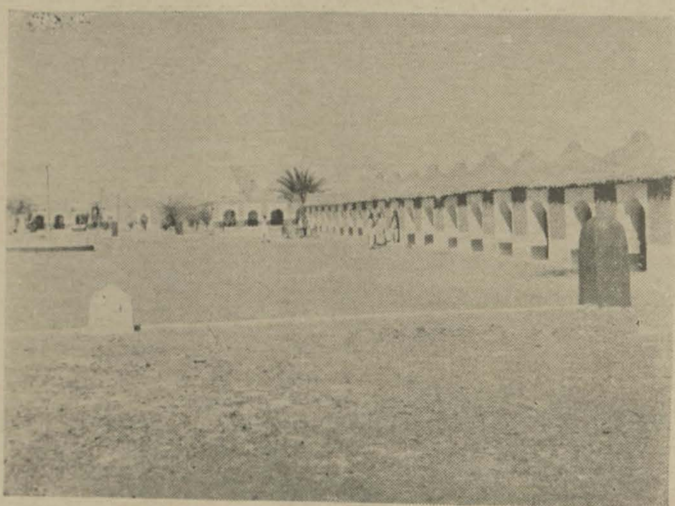
1. Jemadar.	1.
2. Havildars.	1.
3. Sowars.	6.
4. Piadas.	8.

Sub Tehsil Mashkel.

1. Jemadar.	1
2. Havildars.	—
3. Sowars.	5.
4. Piadas.	7.

Sub Tehsil Washuk.

1. Jemadar.	1.
2. Havildar.	1
3. Sowars.	3.
4. Piadas.	4.
Total:—	101



Police Lines, Kharan.

They are paid Government Servants and maintain law and order in the district. They assist the Revenue officials in the collection of the revenue and recovery of other Government dues, and look after the work of investigation, detection of crimes, service of summons. *Gasht* and gaurding the borders.

SECTION H—POLICE AND JAILS.

Police was established in Kharan District in the year 1959 on the disbandment of Kharan State Force and the following strength of State Force was absorbed in Police Force:— **Police.**

Foot Constables. 51.

The above strength was imparted necessary preliminary training at the Police Lines, Kalat and was thereafter posted in the interior of Kharan District at Kharan proper, Washuk, Ladgasht (Mashkel) and Beseima. The Police are performing the duties of watch and ward as the maintenance of Law and Order is the responsibility of the Levies and the Revenue Authorities. With the passage of time the necessity of posting Police Force at Washuk and Beseima minimised and so the Force was withdrawn in 1960.

So far only one Police Station has been established in Kharan and a scheme is under way to policify the entire District for maintaining proper Law and Order.

No upper subordinate has so far been sanctioned for this District (1962). However, one Inspector, one Sub Inspector, One Assistant Sub Inspector and three Head Constables have temporarily been posted in Kharan District from within the existing strength of Kalat District Police.

There is no District jail in Kharan. However, there is one Sub Jail (Lock-up) at Kharan proper, consisting of three rooms in which 12 prisoners can be kept at a time. The daily average attendance of prisoners for the year 1961-62 was five. **Jails.**

SECTION I—EDUCATION.

Before Mir Azad Khan's time education was entirely neglected. MirAzad Khan introduced *Qazis* and *Mullas* from Afghanistan for imparting religious education in *Maktabs* to the people of the then Kharan State. Religious instruction was, however, in a backward condition and was confined only to the teaching of the elementary principles of Islam and the reading of the Holy Quran. The *Imams* charged no tution fee, but were maintained by *Zakat* or charity subcribed by the villages. **Indigenous methods.**

For the first time in the history of Kharan a primary school was opened in 1940, which was raised to Middle standard in 1949 and then to High standard in 1953. There were only two Primary schools in the District and no feeder Middle schools existed for the High School, Kharan until 1960. The Primary School Beseima was raised to Middle standard in 1960-61. Primary

school Kunri and Washuk were up-graded to Middle standard during 1961-62. In addition to this four new primary schools were also opened during the year 1961-62 and two primary schools had been raised to Middle standard in the year 1962-63.

Until the establishment of Pakistan, education continued to make no progress at all in the District. The attainment of freedom heralded a new era in the history of education development in Quetta and Kalat Region. There was not even a single High School at the time of partition in the District but the liberal policy of the National Government of Pakistan in providing educational facilities brought about an educational consciousness unprecedented in the annals of the District. The Government paid special attention to the backward areas and opened a number of High, Middle and Primary schools in the District.

The present strength of schools in the District is as follows:—

(year 1962).

	No.	Enrolment.
1. High Schools.	1	237
2. Middle Schools.	3	192
3. Primary Schools.	21	422

One of the main impediments in the way of the spread of education has been the extreme poverty of the inhabitants of the district, which has been to a great extent removed by giving scholarships to the deserving and promising students. Until 1958 the students were awarded Tribal Scholarship but now, the scholarships are awarded only on merit basis for schools and college students. The number of scholarships is given below categorywise. It may be pointed out that the students who fail to get scholarships on merit basis are paid boarding allowance at Rs. 15/- by the Government, as detailed below:—

Category.	No. of Scholarship holders.	Boarder Allowance.
	Merit Scholarships.	
1. Middle @ Rs. 5	19	10
2. High @ Rs. 10	12	3
3. College Rs. 80	For non-technical including Boarding Allowance and if non-resident Rs. 30 and in Graduation Classes Rs. 35, for non-Boarder and for Technical Classes @Rs. 100 per month Total Scholarship holders—10	

Education entirely secular in character has never found favour with the inhabitants of the District. This problem has also been solved. Diniyat (theology) has been made a compulsory subject in all the institutions. Teachers are engaged on monthly allowances in the Secondary Schools and sufficient funds are provided in the budget for this purpose.

Conservatism of the idigenous population towards general education and dearth of trained female teachers, who can work in the peculiar conditions obtaining in the District, continue to prove formidable impediments in the way of the spread of female education. The inhabitants are now overcoming their prejudices against female education and are realising the importance, significance and the benefits of educating their girls. At present there is only one primary girls school in Kharan proper, which was established in 1954. This school has been up-graded to Middle standard during the year 1962-63. In addition to this two more Girls Primary Schools have been opened during 1962-63. Total number of girls on roll is 84, in Primary School Kharan (1962). Female Education.

Total expenditure on education in Kharan District in the year 1960-61 amounted to Rs. 66,080/-. All the schools in the District are financed by the Provincial Government. No fee is charged up to the Matriculation standard. Reading and writing materials are provided free of cost to the Primary classes. Expenditure.

An outstanding feature of the period is the great interest aroused in our youth in extra-mural activities, which play a vital role in the formation of character. Major games form an integrated part of the school time-table. Scouting has recently been introduced in the schools also. Extra-Mural Activities.

With the appointment of the District Inspector of Schools in Kharan, the condition of Primary schools in the District has improved and the inspection staff is able to devote its undivided attention to inspection and supervisory work. The Deputy Inspector of Schools, Kalat Division also visits the District for inspection of Middle and High Schools, who is directly subordinate to the Director of Education, Quetta Kalat Region, Quetta. Administration.

SECTION J—MEDICAL.

Kharan possessed no dispensaries nor there were any trained native practitioners prior to the establishment of Pakistan. There were, however, a few local experts both male and female. Early History.

who had acquired a crude knowledge of the common uses of various herbs etc., and pretended to be *Tabibs* or physicians. They had their own peculiar ways of treatment i.e., in case of prolonged fever wrapping the patient in the skin of a female goat in summer and in that of a male sheep in winter was resorted to. The animal used to be slaughtered at night, with closed doors in order to avoid its exposure to the Heavens. At early dawn the skin was removed from the patient. Barley flour was rubbed on the body of a patient. This cure, which was believed to be unfailing, was called *post.* In case of cough and bronchitis, the white of an egg was administered to the patient. Patients suffering from pneumonia were made to perspire freely by administering a vapour bath. This was done by covering the person with a sheet under which was also placed a basin containing a decoction of boiling water and *bhusa.* To prevent the decoction from cooling, red hot stones, which were heated and kept ready for the purpose were thrown into the water from time to time. After being thoroughly steamed, the patient was warmly wrapped up and allowed to sleep. During this process the patient was carefully guarded from exposure to cold. For colic, a little gun powder mixed with water, was drunk, or yellow hen was slaughtered and its intestines etc., were bandaged over the affected part.

First Dispensary.

A civil dispensary was opened for the first time in the history of Kharan in the year 1949-50 at Kharan-i-Kalat, and an experienced compounder was appointed to look after the dispensary. The daily average attendance of out-door patients was 30. This dispensary has now been raised to fulfledged District Headquarter Hospital at a cost of Rs. 1,25,000/. It has got 25 beds and is equipped with qualified doctor and sufficient stock of medicines.

Principal Diseases.

The most common diseases in Kharan are disorders of the digestive organs, fever, cough and cold.

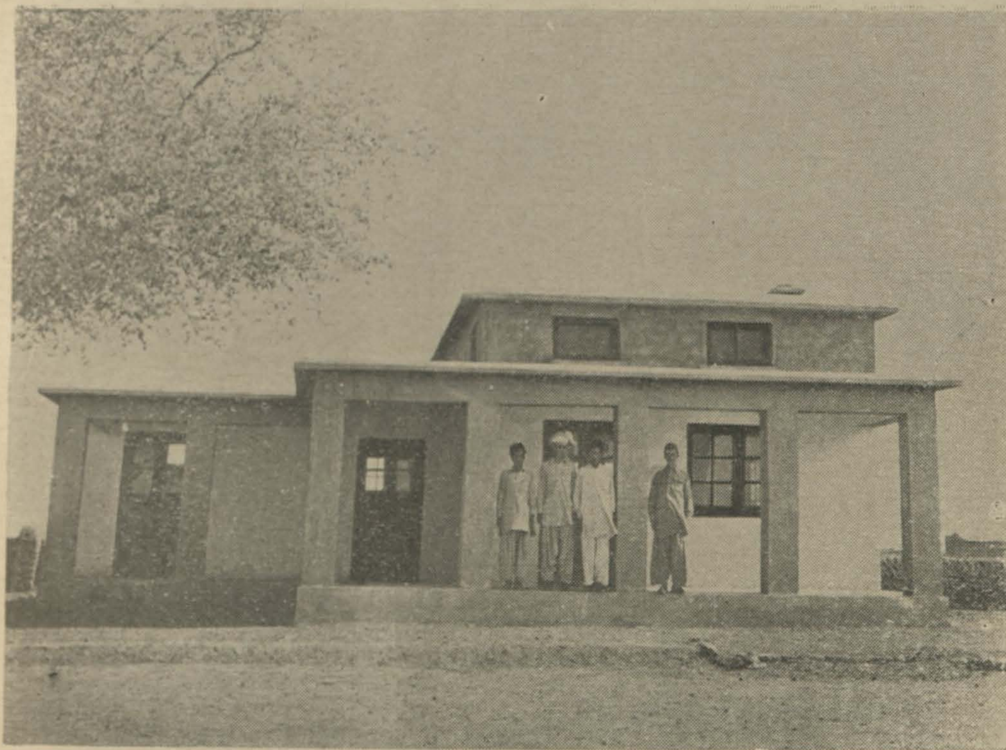
Malaria.—Two types of fever are prevalent, malarial and enteric. The former is due to infected mosquito and is widespread, which used to take heavy toll of human life every year in the past has considerably decreased due to the adoption of curative and preventive measures.

Dysentery.—Dysentery may be due to brackish and bad water. The quality of water generally throughout the District (with the exception of Beseime) is bad and saltish, which is the main cause of this disease.

Epidemics.

Small-pox.—Small-pox appears to be epidemic. It occurs in the summer season, but is never of a virulent type.

Cholera.—Out breaks of Cholera are rare, and never been severe or widespread. In the year (1960), Cholera spread in epidemic form throughout Quetta/Kalat Region, but fortunately Kharan District remained safe.



T.B. Home, Kharan.

Tuberculosis—T.B., is very common disease in this area, which is mainly due to poverty and unhygenic conditions of living. This has been brought under control to some extent and B.C.G., Team, which has been working in the area has achieved good results. Serious cases can however be treated in the Miss Fatima Jinnah T.B. Sanitorium, Quetta, where best medical aid and facilities are available.

Trachoma—Trachoma is widespread in Middle East and Asia. High prevalence is generally associated with poor hygiene poor nutrition, poverty and crowded living conditions, particularly in the dry dusty areas. Main source of infection is secretions from the eyes, and mucous membranes of infected person. Tears of such persons also carry infection. This disease is very common in the district.

The following vaccination and inoculation have been done by the Public Health Staff from 1st January 1960 to 31th October 1960. Vaccination and Inoculation.

Primary Vaccination.			Secondary Vaccination.		
Male.	Female.	Total.	Male.	Female.	Total.
881	531	1,412	5,495	3,388	8,883

Cholera Inoculation.

Male.	Female	Total.
1,959	1,406	3,365

At present the following Hospitals Dispensaries are functioning in the District. Hospitals and Dispensaries.

1. Civil Hospital, Kharan.
2. Civil Dispensary, Beseima.
3. T.D. Van, Kharan.
4. A new Red Cross Dispensary will be opened at Washuk in the near future.

Staff.

Hospital/Dispensary.	M.O.	Comp.	N. Orderly.	Class IV servants.	M./wives.
Civil Hospital Kharan.	1	1	1	3	1
Civil Dispensary, Beseima.	..	1	1	2	..
T. D. Van, Kharan.	..	1	1	and one driver.	

The following Public Health staff is also working in the District:—

Vaccinator. 1.

Sanitary Petrol.. 2.

All the above mentioned Hospital/Dispensaries and other Public Health staff is under the administrative control of Civil Surgeon, Kalat Division,Kalat, who is directly responsible to the Director, Health Services, Quetta Kalat Region, Quetta.

Sanitation and water supply.

Previously no sanitary arrangements existed in Kharan. Drinking water was mostly obtained from wells. In the hilly tracts, streams and pools, and rivers were sources of drinking water. Sanitary conditions have improved since Integration. In Kharan proper there is a *Karez* and water is brought in cemented channels and stored in large cemented tanks. It is chlorinated there and with the help of hand pumps water is lifted and carried for domestic use. A scheme for improvement of water supply at Kharan at a cost of Rs. 44,500/- is under consideration.

SECTION K—BASIC DEMOCRACIES.

Basic Democracies.

Election to the Basic Democracies were held in early 1960. One of the principal aims of the Basic Democracies is the association of the people with the administration at each level.

The detailed information about the various tiers of the Basic Democracies with their structure and composition has already been given in section E Local and Municipal Government (Chapter III).

SECTION L—NATIONAL SAVINGS SCHEME.

National Savings Scheme.

The National Savings (Small Savings Scheme) was introduced to keep down the prices, check inflation, and un-employment. Savings movement was first introduced in Quetta Region in 1942 and the actual field work was started in 1944.

In 1949 a full fledged Department was separately created for promoting the scheme systematically.

Objects.—The main objects of the scheme at present are as under:—

1. To inculcate the habit of thrift among the people and achieve financial slef-sufficiency.
2. To check inflation and keep down the price level of consumer's goods.
3. To raise the standard of living of the common man.
4. To pool money for Development Programmes of the country.

Investment.—The District lacks established economy for want of large, medium and small scale industries. The financial position of the people, depending mostly on Agriculture, can hardly be considered sound and reliable where means of irrigation are meagre with only a few *Karezes* in the whole of the District. Cultivation mostly depends upon uncertain rains nomadic population of rural areas is characteristically reluctant to invest for long periods.

The National Saving Scheme has recently been introduced (1961) in the District. There is no separate field staff at present. The Tehsildars and Naib Tehsildars are looking after this work under the guidance of the Deputy Commissioner. District Savings Officer, Mekran recently visited the District in order to educate the people about the usefulness of the scheme. As the people are very poor and their economic and financial position is weak, uptil now no progress has been made.

SECTION M—CO-OPERATIVE SOCIETY.

Co-Operative Society.

There was only one Co-operative Society in the whole of the district. The name of the Co-operative Society was "The Kharan Electric Supply Co-operative and Industrial Society, Ltd., Kharan". This Society was registered on 30th September, 1959. There were twenty share-holders and the share capital of society amounted to Rs. 9.400/- where as working capital of the said society was Rs. 19,400/-.

SECTION N—DEVELOPMENT SCHEMES.

Development Schemes.

The District had in the past received very little attention in the development sphere and no substantial work had been done before the establishment of Pakistan. After Integration special attention was paid by the Government towards this most backward district. Innumerable development schemes are going on in the district. Details of some of the schemes are given below:

S.No.	*Description of schemes.*	*Total cost. Rs.*
1.	Lal abad Karez Khudabadan.	15,000/-
2.	Barount Karez Raghai S/T Rakhshan.	5,000/-
3.	Chacker Wal Karez.	5,000/-
4.	Muhammad Khan Karez.	5,000/-
5.	Ghulam Qadir Karez.	5,000/-
6.	Ghaus abad Karez, Khudabadan.	5,000/-
7.	Barshonki Karez Sarawan.	6,000/-
8.	Khook abad Karez, Sarawan.	8,000/-
9.	Pak Karez. (Sarawan).	6,000/-

10.	Ayub Karez. (Sarawan).	6,000/-
11.	Azam Karez.	2,000/-
12.	Karez Pashtkoh Gowaragi.	4,000/-
13.	Land improvement in Khudabadan.	2,900/-
14.	Karez Baluch abad Khudabadan.	2,900/-
15.	Renovation of Kharan Karez.	5,000/-
16.	Excavation of Nabiabad Karez. (Tehsil Kharan).	20,000/-
17.	Excavation of Karez Gul Muhammad Wal (Sub Tehsil Rakhshan).	5,000/-...
18.	Excavation of Karez Chakuli. (Sub Tehsil Rakhshan).	10,000/-
19.	Construction of *Pak. Bund.* (Sub Tehsil Mashkel).	3,000/-
20.	*Tachapi Bund* (Sub Tehsil Mashkel).	500/-
21.	*Ejwari Bund* (Tehsil Kharan).	2,000/-
22.	Tube Well Baddo (Tehsil Kharan).	2,000/-
23.	Cement lining of Karez Kharan.	4,000/-
24.	Construction of one drinking water Tank in Joda-i-Kalat (Tehsil Kharan).	500/-
25.	Construction of T.B. Home. (Tehsil Kharan).	16,000/-
26.	Link road from Sarawan to Ayub Karez.	2,000/-
27.	Link road from Kharan to Eri-Kallag.	2,000/-
28.	Link road Kharan to Toh-Mulk.	2,000/-
29.	Link road Kharan to Garang.	3,000/-
30.	Gowaragi to main road Quetta Panjgur road.	1,000/-
31.	Ladgasht Primary School. (Sohtagan Sub Tehsil), Mashkel.	1,400/-
32.	Beseima Middle School. (Sub Tehsil Rakhshan).	2,345/-
33.	Jamuk Primary School (Tehsil Kharan).	1,000/-

34.	Extension of Girls Primary School Kharan.	4,100/-
35.	Sarap Primary School.	1,000/-
36.	Topian Primary School.	2,000/-
37.	Nauroz-Kalat Primary School.	800/-
38.	Washuk Primary School.	1,400/-
39.	Two contingent malies appointed to look after the trees planed by the Forest Department along road side in Kharan Town.	600/-
40.	3 sheep dips were constructed at Washuk, Totazai and Gowaragi.	7,329/-
41.	Construcfion of Musafirkhana at Kharan.	10,000/-
42.	Construction of Musafirkhana at Eri-Kallag.	1,000/-
43.	Construction of Musafirkhana at Ladgasht.	2,000/-
44.	Construction of Musafirkhana at Garang.	2,000/-

During the year 1963-64 the Government of West Pakistan sanctioned Rs. 10,40,000/- under P.L. 480 (B.D.) for the implementation of various development schemes for the uplift of the people of rural areas.

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APPENDIX I

List of implements of husbandry used in Kharan.

Name in Baluchi.	Explanation.
Arrag.	A sickle, also called *lashi*.
Bel.	A spade.
Charshakha.	Four-pronged wooden fork used for winnowing.
Dal.	Wooden spade worked by two men with a rope for making small embankments.
Dalli.	Wooden spade for winnowing grain.
Dastag.	Handle of a plough.
Doshakha.	Two-pronged wooden fork used for winnowing.
Gwalag.	Goat hair sack for holding grain.
Jugh.	A yoke.
Jughlu.	Wedges in the yoke.
Kamer.	A ploughshare.
Kapat.	Dwarf palm basket for gathering dates.
Ken.	A plank harrow.
Kodal.	A mattock.
Langar.	A plough.
Malag.	A wooden log used as a clod crusher.
Perbun.	Climbing belt for gathering dates.
Pik.	A wedge in the plough.
Rambi.	A weeding spud.
Shatink.	The shaft of a plough.

Sund.	A drill made of dwarf palm leaves.
Sund-kish.	Sowing by drill.
Tafar or Tabar,	An axe.
Zubank.	Shoe of the plough.

APPENDIX II

Alphabetical list of agricultural, revenue and shepherd's terms used in Kharan.

Name in Baluchi.	Explanation.
Abosi.	Half ripe yellowish ears of a crop.
Ambar.	A granary.
Anguri.	Freshly sprouted crops in their first stage.
Asiyab.	A water mill.
Asiyaban.	A miller.
Bag.	A herd of camels.
Band	A dam or embankment
Batai.	Division of crops.
Bazgar.	A tenant.
Begar.	Impressed labour.
Bohar.	Rent paid by a tenant with occupancy right.
Chah.	A well.
Chen.	Shearing season.
Chhat.	Sowing seed broadcast.
Chher.	Cleaning water channels in spring.
Chuchik.	The second crop of *juari* which does not come to maturity.

Name in Baluchi.	Explanation.
Dachi.	A she-camel.
Dagh.	A brand mark.
Daman.	Gravelly land along the skirts of hills.
Daskand.	Cultivation done by manual labour as opposed to land prepared by the plough.
Dayak.	One-tenth share of produce.
Dayaki.	Land paying revenue at one-tenth.
Deru.	A milch sheep or goat given on loan.
Dranzag.	To winnow.
Drassam.	Hair of a goat.
Drosh.	A cut made by flock-owners in kids and lambs ears to serve as a distinguishing mark.
Droshi.	A sheep or goat set apart for sacrifice at a shrine.
Dukkal.	Drought, also famine.
Gabb.	Wheat or barley crops, the years of which have formed but in which the corn is not visible.
Gardu.	A pole in the centre of the threshing floor round which the cattle revolve.
Garr.	Itch which attacks camels and goats.
Ghuaj	A goat's hair blanket used for carrying fodder.
Gowat.	To thresh.
Gwaz.	A flood-water irrigation channel.
Hashar.	Borrowed labour for agricultural purposes.
Izak.	A skin used for churning milk.

Name in Baluchi.	Explanation.
Jallak.	Spindle for wool spinning.
Johan.	A heap of unthreshed stalks of wheat, etc.
Kad.	Manure.
Karab.	*Juari* stalks.
Khit or Hit.	Wheat or barley cut green for fodder.
Khurrum.	Grain pits.
Khushkawa.	Dry or rain cultivation.
Kurda.	Small bed or plot in an irrigated field.
Lab.	Harvesting.
Lai.	Wages paid to reapers.
Laigar.	Reaper.
Langar-Kanag.	Ploughing.
Lath.	An embankment
Lor.	A sheaf.
Lor-burri.	The act of counting sheaves of corn and cutting the binders.
Minjar.	A heap of *bhusa* stored and plastered over with mud.
Miras.	Ancestral land.
Nawar.	A depression in sand in which rain water collects.
Nokap	Flood.
Palal	Wheat or barley stubble.
Parghat.	A second threshing as distinguished from *gowat*.

Name in Baluchi.	Explanation.
Paurmal.	Ears of wheat blighted by cold in the early summer.
Pug.	Chopped straw (*bhusa*).
Shom.	First ploughing aftar harvest in irrigated lands.
Showan.	Shepherd.
Simaz.	A rope made of skin for drawing water from wells.
Surkhi.	Rust.
Sursat.	Supplies collected for the Chief.
Tarangar.	A net for carrying *bhusa*.
Taruk.	An unripe melon.
Thapodar.	State crop watcher.
Tuk.	A contribution paid to a *mulla*, syed or shrine.
Tumgh.	Seed.
Zagh.	A heap of grain which has been cleaned.
Zah.	A flock of lambs and kids.
Zank.	Lambing season.
Zoba.	Shepherd's wages in kind.

APPENDIX III.

Important places in the Kharan District.

Ladgasht.—It is the Headquarters of the Mashkel Sub-Division. It is also the Headquarters of Union Council, Sohtagan which covers the entire Sub-Division. Ladgasht is located on the western end of the district and lies about 6 miles away from Pakistan/Iran border. It is at a distance of 400 miles by road from Kharan, the District Headquarter Town. The nearest Railway Station is at Nok-Kundi, about 80 miles away from this place. There is a fair weather road connecting Nok-Kundi and Ladgasht. A bus plies once a week on this route. Postal dak is carried by this bus.

Ladgasht has a Primary School for boys. A scheme for the construction of a Primary Health Centre has been taken up by the Health Department and will be finalised soon.

It has no electric supply arrangements. Dirnking water is procured from the wells which are in abundance, as the water table lies very near to the surface of the ground varying between 6 and 10 feet.

Ladgasht is a commercial centre for the entire Mashkel area. Dates are the main product and commodity of trade of this area. All other items of daily requirements are imported from Nok-Kundi.

The Tehsil Office is housed in an old fort built many years back by the Nawab of Kharan.

Beseima. It is the Headquarters of Sub-tehsil Rakhshan and also of the Tehsil Council, Rakhshan. It is situated in the Union Council, Gowaragi, which is at a distance of 45 miles from Beseima. It lies on the south-eastern side of the District Headquarter Town on the main road between Kalat and Mekran.

Beseima is at a distance of 80 miles from Kharan, 113 miles from Kalat, 140 miles from Panjgur and 75 miles from Khuzdar, the proposed capital of Kalat Division. It is connected by fair weather roads with all these places. There is no regular bus trafic between Kharan and Beseima.

There is no electricity at Beseima. The water is supplied from a Karez known as Beseima Karez. A water tank has also been constructed at Beseima. The recent construction of weir across the Karez spring has considerably improved the water supply position.

Beseima has only one Middle School for boys. It has a Government dispensary and a P.W.D. Rest House, about 2 miles away from the Musafirkhana.

It has the best range land in the district. Sheep and goats are found in abundance. The wool, ghee and meat of sheep/goats are exported to other parts of West Pakistan from Beseima.

Washuk.—It is the Headquarters of the Sub-tehsil of this name. It is also the Headquarters of Union Council, Gohri, which covers the entire area of Sub-tehsil.

It lies at a distance of about 80 miles to the south-west of Kharan, the District Headquarter. Washuk is connected with Kharan by a fair weather road of about 130 miles. But there is no regular bus service on this route. There are no postal facilities in Washuk. The Government dak is conveyed by means of camel sowars.

There is a Middle School for boys at Washuk. A Red Cross Dispensary has recently been opened which provides medical facilities and relief to the inhabitants. It has a Musafirkhana for the travellers.

There is no electricity arrangement. Water for drinking and irrigation purposes is obtained from numerous *karezes* and springs found in its vicinity.

Washuk is situated in a green valley covered with date-palms. Fruits, such as Grapes and Pomegranates, are grown here. Wool and Dates are the main produce of Washuk. Cultivation, wherever possible, is confined to wheat only. Woollen handicrafts, such as Rugs and *Namdas*, are the main local cottage industry. Trade is done through Kharan. Washuk is not a big market. There are only a handful of shops which cater to the daily requirements of the inhabitants.

APPENDIX IV

Strength of Revenue Officers in the District.

Designation.	Kharan Sub-Division.	Mashkel Sub-Division.	Washuk. Sub-Tehsil.	Beseima/Rakhshan Sub-Tahsil.
Extra Assistant Commissiomer/Nazim	1	1	..	..
Tehsildar ..	1	..	..	..
Naib Tehsildar ..	1	1	1	1
Patwari ..	2	..	1	1

APPENDIX V

The educational level of the literate sections of the population is further analysed below.—

	Total	Male.	Female.
Post-Graduates.	1	1	..
Graduates	11	11	..
Under-Graduates.	6	4	2
Matric	47	44	3
Middle.	144	142	2
Primary.	279	262	17
Below Primary	407	387	20

The figures of persons holding professional or technical Certificates, Diplomas and Degrees are as follows.—

	Total.	Male.	Female.
Education ..	24	24	..
Medicine ..	2	2	..
Engineering ..	..	..	..
Agriculture. ..	3	3	..
Commerce ..	2	1	1
Law ..	..	..	..
Other profession ..	..	..	..

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